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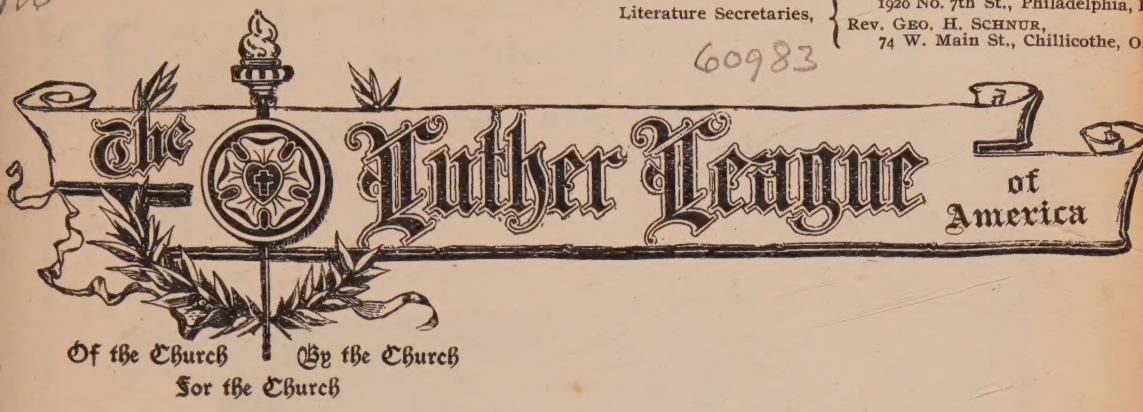

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REVIEW

VOLUMES XVI and XVII

1903 & 1904

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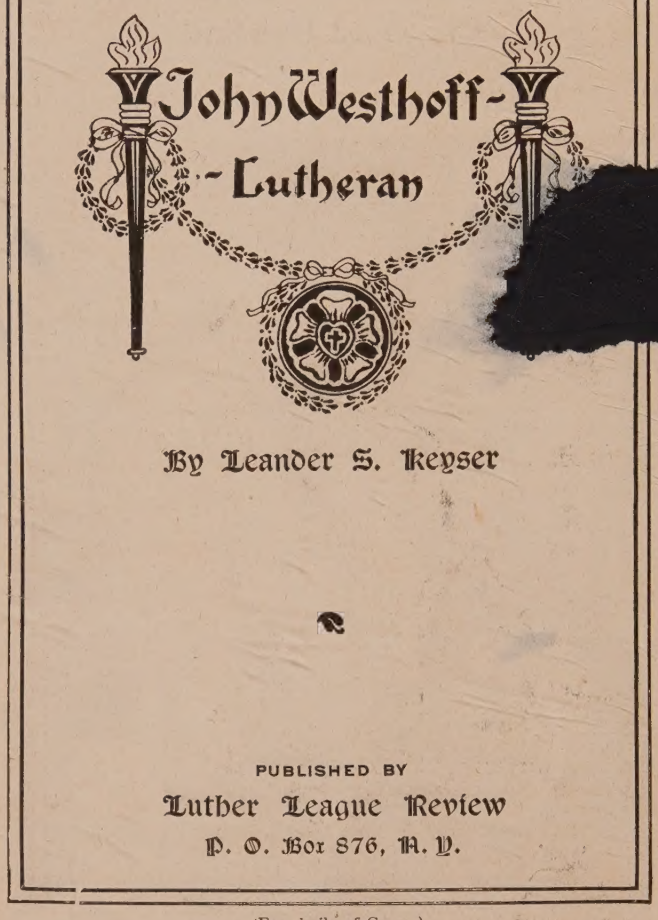

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Luther League Review

Volumes XVI and XVII

January, 1903, to December, 1904

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Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

Christ and Ruler (Hofmann) Luke x, 25-37

THE NEW GENERAL SECRETARY.
(See Page 13).

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Of the Church—By the Church—For the Church

Luther League Review

Greater Muhlenberg College

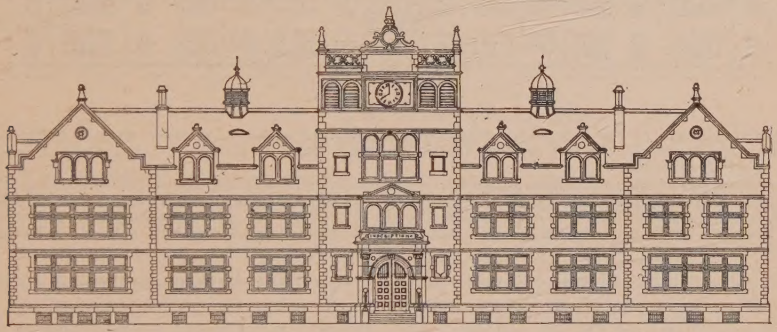
By Rev. C. J. Cooper

THIS institution of learning, located in Allentown, Pa., founded in 1867, owned and controlled by the Ministerium of Pennsylvania, "the mother Synod" of the Lutheran Church in this country, having outgrown its present quarters, has recently purchased over 50 acres of land near Allentown on which it proposes to erect a new and modern college plant. The illustrations accompanying this article show the front elevations of the main building and the dormitory, two of a dozen and more buildings that will eventually be erected on the new grounds.

According to its charter, "the object at which the college shall aim and toward which it shall constantly reach, shall be the securing of the broadest literary and scientific education of the best collegiate institutions, so as to give a thorough general culture and the preparation for all the professions and occupations to which learning is useful. The doctrines of the Lutheran Church shall be regularly and fully taught, her worship and usages shall be carefully preserved, and her spirit faithfully cherished."

Its Work

For 35 years Muhlenberg College has steadily kept these aims in view and has faithfully sought to attain the same. Over 2500 young men principally, though not exclusively, Lutheran young men have here, to a greater or less extent, laid the foundation for their life work. Those who finished the full course of four years and were graduated with the degree of A. B. number 531. Over 50 per cent. of these have entered the Gospel ministry, after taking their theological course in the Philadelphia Seminary, or some other theological school, while the rest entered the professions of law, medicine or teaching, or went into business. All parts of the country, East and West, North and South, as well as distant India and the Philippines, are enjoying the benefits of Muhlenberg College. The faculty of the Chicago Theological Seminary in the beginning was composed entirely of graduates of Muhlenberg College, and to-day at least four of its professors are alumni of this institution. New York City has as one of its assistant superintendents of its public



MAIN BUILDING

This building will occupy the highest part of the new college grounds, facing south. It is to be 196 feet long and 62 feet deep, with a basement, and three stories in height; built of red brick with stone trimmings, in the English Renaissance style of architecture.

The façade shows a central tower, equipped with a large clock and bell. This tower is flanked with gables on each end, the intervening wall being topped off with dormer windows.

THEOLOGICAL SEMINARY,
THE LIBRARY

schools a Muhlenberg College man. Brooklyn has six English Lutheran pastors who graduated here. Institutions of learning like Cornell, Leland Stanford, Girard College, Bryn Mawr, Wagner College, Thiel College, Gustavus Adolphus, Wartburg, and a number of Normal Schools have enrolled her sons as members of their faculty, while three of her own sons are at present filling as many of her own professorial chairs. Repeatedly have Muhlenberg men been elected to State and national legislatures, while scores of her graduates have enriched our literature as authors.

Courses of Studies

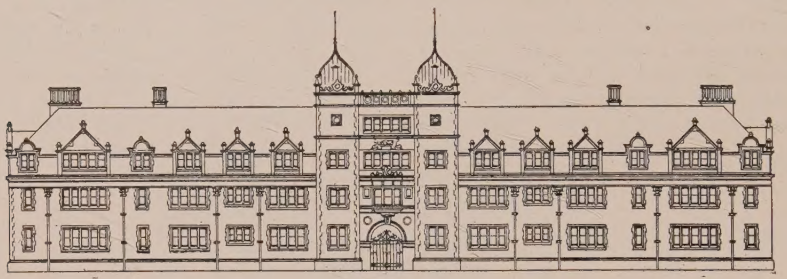
Muhlenberg College at present offers two courses of studies, the classical and the scientific, while in its new plant it is making liberal provision for additional courses. Being conservative it is also safe in the guidance and direction of its courses of studies. It does not offer short-cut courses for a liberal education, believing that nothing has been discovered superior to the old time classical course for an all round liberal training, so that its scientific course is practically the same as the classical, with the exception of Greek, for which some additional scientific studies have been provided, designed more particularly for those who wish to enter a medical school.

Endowment and Expenses

During the last 35 years the college has accumulated an endowment fund of $164,000, by means of gifts, legacies and bequests. In this amount are included $35,000 for free scholarships of $1000 each, so that the institution is annually educating at least 35 young men free of tuition, the income of $1000 furnishing the cost of tuition. It has always aimed to afford its advantages to the young men of moderate means as well as to those abundantly able to pay for the same, so that the expenses at Muhlenberg College, including tuition, room, heat and boarding, need not exceed $200, and may be reduced to $177.

Building Fund

It is proposed to raise $200,000 to provide what is necessary in the way of buildings, &c., in order to enable the institution to move from its present to its new quarters. For this purpose the laymen of the different counties in Eastern Pennsylvania have been organized by appointing an Executive Committee in each county, and through these appointing subcommittees in the congregations, who are to canvass the same with subscription blanks and contribution books. Over 1500 canvassers will thus be in the field securing subscriptions and contributions. The Alumni Association of the college is also raising a special fund to erect an Alumni Hall on the grounds. The Lutherans of Berks County have resolved to raise $35,000 to erect the front of the dormitory, and to call it "Berks Hall." The year 1903 ought to see this work well advanced. It is proposed to break ground in the spring and to prosecute the work as speedily as possible. Muhlenberg College is the oldest Lutheran college east of the Susquehanna River. It is in the center of a strong Lutheran constituency, to whom it appeals in the new undertaking for help and assistance. While we have not many millionaires in the Lutheran Church, we do have many people who can give their hundreds and their thousands, and then we have hundreds of thousands of Lutherans who can give their dollars and their tens. Erecting this new modern college plant will mean much for the future development of the Lutheran Church in America.



DORMITORY

The general scheme of the proposed dormitories is to place them around a rectangle, 120 feet by 208 feet, adopting a typical Oxford or Cambridge system. They will be divided into sections holding from 12 to 16 students each.

The elevation shown in this illustration will face south, and will be about 185 feet long, three stories high. This whole front has been selected by the Lutherans of Berks County to be called "Berks Hall," and they have resolved to raise $35,000 to pay for its erection. It will accommodate about 75 students. Additional sections will be needed on the other sides of the quadrangle. Single sections will cost about $6,000.

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Greeting:

Dear Fellow Workers:

One year ended, another begun, and we are reminded of the repeated energy necessary to accomplish the labor of this life. God has placed each one of us in this world with a great work before us; He asks us to realize our duty, and to put forth all the energy which He has given to us for the accomplishment of His plan. If one wheel in a set of machinery fails to move, or moves irregularly, the moving of all the machinery of the factory is disarranged, and we who fail to come up to our duty are like the wheel which, by its unwillingness or slowness to move, puts out of gear all the working power. But there is a certain requisite for the development of this energy, and that is enthusiasm, condemned by some because so many are enthusiastic over but one thing, and that for but a short time. True enthusiasm is a spirit of interest in that which one undertakes, and the true development of energy can only be the result of true enthusiasm. But energy and enthusiasm must bring earnestness in our work. It is not energy which we need so much as the use of that energy, nor is it enthusiasm, unless it be continually enthusiastic, and that brings an earnest spirit which labors continually and interestedly for the accomplishment of work to be done. Many of our services lack the spirit of intensity because performed in a half-hearted way. Let us, as loyal Luther Leaguers, at the opening of the year 1903, renew our energy, stir up our enthusiasm, and increase our earnestness in the service of our Master, who has done so much for us; who daily reminds us of His mercy and love, and who has promised His presence and help. Thus will we make our New Year bright, receive a blessing, and bless others. Remember that

"Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and striving,
Here is a beautiful hope for you."

"There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think we have done enough, because perseverance is so difficult even when supported by the grace of God; then is the advantage of new beginning, for new beginnings are the life of power." Earnestness is encouraged by faith, without which nothing can be done, but with faith all things can be accomplished, even to the removal of mountains. It is only by earnest, active, energetic effort that we can accomplish a work and reap the blessing. "Be thou faithful unto death, and I will give thee a crown of life," is the command of Holy Writ, and only by daily attention to duty and faithfulness in it can we expect to receive that which is promised.

The Luther League has had much to encourage it in the past, and we look forward to a bright future. For many months our Executive Committee has been studying the question of a General Secretary, his selection and his support. We are happy in announcing that, after much thought and careful and prayerful consideration, we have found one who has been closely associated with our work, who thoroughly understands the League, who is interested in our young people, and whose training fits him for the position. Rev. Luther M. Kuhns, of Omaha, Neb., was unanimously elected by the Executive Committee at its meeting in November, and he accepted with the remark, "I believe it to be a great work." In a few weeks he will assume his duties, and will then be prepared to attend to the correspondence and visit the Leagues, both individual and district, and take up the work, so as to bring all into closer connection with the management of the League. We bespeak for him a cordial reception, earnest attention, renewed energy, consecrated enthusiasm, and with God's blessing much will be done to advance His cause among our young people, and thereby throughout the Church.

Yours in Luther League Work,
WM. C. STOEVER, President.

New Year's Day, 1903.

The Lutheran Church in the United States

A Retrospect and An Inventory

By Prof. H. E. Jacobs, D.D., LL.D.

Church Geography in 1800

ONE hundred years ago the western boundary of the United States was the Mississippi River. The settled territory was a narrow band along the Atlantic, whose western edge, north of the forty-first degree of latitude, had not advanced beyond Center County in this State. Except a narrow strip on Lake Erie, all Western New York and Northwestern Pennsylvania were in the wilderness. Eighty-seven years ago, when Father Heyer went to Western Pennsylvania, he traveled 23 miles from Center County without seeing the trace of a human habitation. Directly west of Philadelphia civilization had barely crossed the Ohio. Farther south, there were isolated settlements much farther westward in Kentucky and Tennessee. The center of population of the United States was between Baltimore and Washington. Philadelphia, then the capital of the nation, had about two-thirds the population of Reading at the census of 1890.

From Nova Scotia to Georgia, wherever Germans had settled, Lutheran congregations were scattered; on the St. Lawrence, the Mohawk, the Hudson; densest in the Schuylkill, Cumberland and Shenandoah valleys; along the mountains of Western North Carolina; on the Saluda and Congaree in South Carolina; in the Salzburger settlement on the Savannah; with the sea ports, Charleston and Baltimore, Philadelphia and New York, well occupied.

The Pioneers of Home Missions

Missionary enterprise had kept the preaching of the Lutheran faith well abreast of the frontier line of civilization. Fast as the Indians were driven back, and even before security could be guaranteed, swarms of German settlers from the eastern settlements were on the front, and pioneer missionaries went forth to share their hardships and perils. It is not true that the Fathers were not progressive or aggressive. It is a question whether, with the resources at hand and the opportunities offered, they did not accomplish at least as much as their descendants. A year before the Indians had burned Hannastown, the county seat of Westmoreland County, and massacred some of its inhabitants, the minutes of the Ministerium of Pennsylvania of 1781 record the petitions of congregations from that county and the neighboring region now in Fayette. John Michael Steck, a child of St. Michael's Church, Germantown, began his long pioneer work, with Greensburg as a center, in 1792. Pastor John Stough, whose home was in the Redstone region of Fayette County, crossed the Ohio on a missionary tour in 1800, the year after a territorial organization was effected, while the traveling preachers of the Ministerium located within the new State immediately on its admission, in 1804, into the Union. Kentucky became a State in 1792; a member of the Ministerium had been on the ground as early as 1789. If there was longer delay in sending missionaries to Tennessee it was because the earlier immigration thither was without German settlers; but when the stream westward and southwestward from Virginia carried with it Lutherans from the Shenandoah Valley into the Holston districts of East Tennessee, we find John George Butler and Paul Henkel on their laborious tours, during the first decade of the present century—the latter with his saddle bags weighed down with Luther's Catechism and the Augsburg Confession on leaflets, which he scattered broadcast. In 1800, and for a score of years afterward, the westward expansion of the Church was the result of inner immigration. The people who were to be gathered into new congregations were the overflow from the congregations organized during the eighteenth century.

Statistics of 1800

We numbered about 70 pastors, of whom 40 belonged to this Ministerium, 7 to the New York Ministerium, while the remaining 23, except the Swedish pastor or pastors in Philadelphia and Wilmington, a pastor in Nova Scotia and another in Maine, were scattered principally in the Carolinas and Georgia. Of the 40 pastors belonging to this Ministerium seven were stationed in Virginia. The most liberal estimate of communicants will scarcely justify a claim of more than 25,000, although a contemporary authority states that almost one-fifth of the

[By appointment of the Ministerium of Pennsylvania—"the Mother Synod"—the substance of this article was prepared and read on the evening of January 3, 1900, at the special meeting of that body in St. Mark's Church, Philadelphia. Since the Census Reports available at that time were those of 1890, a thorough revision has been made upon the basis of the full reports of 1900, that have very recently been published. Several entirely new paragraphs have been introduced, and others of less general interest have been omitted.]

population of Philadelphia belonged to Zion's and St. Michael's.

The Lutheran Church and Other Denominations

We were completely overshadowed by others. The Presbyterians were thoroughly organized, with the beginnings of colleges well adapted to the needs of the times and with 301 ministers and licentiates. The Methodists had 272 traveling preachers, the Episcopalians over 200 clergymen, the Baptists over 1000 churches, with 70,000 communicants, while the Methodist reported 61,351 members.

What Lutherans Had Done for the Country

We were generally esteemed a community of foreigners, whose right to exist on these shores was still a matter of question. For nearly 175 years there had been Lutherans in this country. The grandparents and great-grandparents of some of the people in our churches in 1800 had been born here. The success of the War for Independence had been determined in large measure by the fidelity of Pennsylvania and the Pennsylvania Germans, comprising a large part of its people, to the cause of the American colonies. Throughout the entire struggle their youth had been in the thick of battle, whether covering the retreat, with Peter Muhlenberg, at Germantown, or, under him, sweeping the redoubts in the final charge at Yorktown. Many had either died or pined away for over a year in the loathsome prison ships in New York harbor. They had fully removed from the German name the stigma incurred by the presence of Hessian and Brunswick mercenaries, and had succeeded by their private persuasions in alienating many of those hirelings from the British cause. President Washington has left on record his tribute to the patriotism of the Lutherans of Philadelphia. The war over, a former member of the Ministerium of Pennsylvania, Frederick Augustus Muhlenberg (once pastor in New York City), became the first Speaker of the House of Representatives of the United States, while another, Gen. Peter Muhlenberg (once pastor in New Jersey and Virginia), became United States Senator from Pennsylvania in 1801.

The Language Question

But while thus completely identified with the interests of the country, and while Dr. Kunze of New York was widely known as standing in the very first rank of its scholars, the almost exclusive use of the German gave the impression that it could not survive the inevitable change of language on the part of its children. In 1800 there was but one English Lutheran church in the country (Zion's, New York), and that soon went over bodily, with its pastor (Rev. George Strebeck), to the Episcopal Church. The Swedes, after most urgent appeals for English preachers from this Ministerium—first, for Daniel Kuhn, a child of Trinity Church, Lancaster, and then for Christian Streit—felt themselves forced, as a last resort, to obtain assistant pastors from the Episcopalians, with the result that the Episcopalians of to-day, with characteristic modesty, claim the entire past history of *Gloria Dei* and other Swedish Lutheran churches as their own. The New York Ministerium, to prevent the establishment of English Lutheran congregations, had pledged itself by an official declaration never to recognize a newly established Lutheran church in places where members may attend the services of the English Episcopal Church.

The Lack of Institutions

There was no center from which the Church life proceeded and was sustained. Muhlenberg's constantly expressed desire, which had assumed form in the purchase of grounds for the purpose, had not yet reached its fulfillment in the establishment of either college or seminary, notwithstanding a half of a century had intervened and that Pastor Hartwig had made a generous bequest. There was no church periodical of any sort, no printed Minutes of Synod, no orphans' home, no hospitals, no missionary fund—except the Halle legacies, distributed among the pastors who attended the sessions of Synod. There were no missionary or educational boards or committees. When necessities particularly demanded it the pastors were active and the congregations generous, as after the yellow fever epidemic in this city in 1793 and in the distress occasioned the Halle institutions by the Napoleonic war.

The burning question of the day was the increase of the ministry, in order to divide the enormous parishes; and right faithfully did the Mnisterium begin, about 1805, the efforts that, however crude and feeble, resulted in the organization of our various forms of church work throughout this and other Synods, and in almost all Lutheran bodies now in this country.

God's Hand

In the progress that has been made we and our fathers have nothing to boast. There is a plan running throughout our entire history. We can trace it as we look back. The Lord's hand was ever working, stupid, blind and narrow though we all have been. Far above all the most optimistic and extravagant could ask or think, He had His

thoughts of love for our Church. The problems then most deeply exercising the minds of the few men, of widest horizon and greatest zeal, were to be solved not by heated argument, but by the onward movement of the Church's life, as moved and guided by the Holy Spirit.

A Contrast

On December 26, 1799, President John Adams and the Congress of the United States went in procession to old Zion's Church, where memorial services for General Washington were held. Long before they were concluded the pastor, Dr. Helmuth, had withdrawn, with nerves unstrung by the operatic music and in a generally despondent frame of mind. If one of his students had followed him to his study and suggested that a Lutheran almanac to be published in the city of Philadelphia 103 years afterward would record nearly 7,100 Lutheran ministers, where there were then 70, and a million and three-quarters of communicants, where there were then 25,000, with 50 colleges, attended by over 8,000 students, and 23 theological seminaries, with nearly 1,000 students almost ready for the ministerial office where then there were none, and with a million and a quarter dollars contributed annually to benevolent purposes, he would have doubted the sanity of his informant. Yet such are our statistics of to-day.

Preparing for the Crisis

The first quarter of the nineteenth century was one of almost exclusively internal increase and silent preparation for an approaching crisis. Immigration had largely ceased with the Revolution and was exceedingly feeble until in the thirites. The frontier line gradually crept westward, and the wilderness of Pennsylvania and New York filled up. Missionaries continued to follow the people. The border conferences of the old Synod became Synods, forming new centers of aggressive work.

The inevitable result of the delay in the starting of educational institutions, combined with the spirit of the age and a certain amount of deadness and worldliness among both pastors and people, was a doctrinal deterioration, succeeded by the attempt to stem the current by resorting to help from outsiders. The beginning of the nineteenth century witnessed a contagious enthusiasm pervading the American churches, the reaction of Methodism against the formalism of the English Church and the religious indifferentism that came from the poison of French infidelity. When even Presbyterianism was repeatedly swept away from its Calvinistic moorings into the maelstrom of Arminianism, it can scarcely be wondered at that some among us were also influenced and sought to substitute the emotional element for the great objective truths of Christianity and the revival meeting for the catechetical class. The anglicizing of our people proceeded, and with the change of language they were separated from the literature of the Lutheran Church. But the old faith still lived, and God raised up those who not only professed it in words and defended it by tongue and pen, but whose lives gave the testimony that it was a living power.

However inadequate and inconsistent the teaching in the colleges and seminaries first established, they testified to the importance of the Lutheran faith and fixed the premises from which pupils were to draw the conclusions. In the second decade church journals begin to circulate. The awakening from intellectual torpor is succeeded by warm discussions concerning doctrine and practice. The principles for the future development of the Church are gradually fixed.

The Waves of Immigration

Then came the great waves of foreign immigration, filling up and overflowing the channels for the flow of the Church's life, that had already been established.

The Germans

With the Revolutionary War the great tidal wave of German immigration of the eighteenth century had ceased. For the succeeding 40 years it was relatively insignificant. Beginning again in 1820 with 999 arrivals, the number up to to-day is reckoned as over 5,100,000—more than half of whom came within the last 30 years. German immigration, it is true, has received a check in the last decade, owing to the increasing prosperity of the mother country. The census of 1900 recorded a very perceptible decrease in the number of foreign born Germans in this country. In the United States there was a falling off of 115,730 since 1890, and in the following cities the loss was: Cincinnati, 11,196; Scranton, 8,083; Baltimore, 7,501; St. Louis, 7,219; Buffalo, 5,940; Pittsburg, 4,141; Philadelphia, 3,662; Rochester, 1,645; Allegheny, 1,241; Newark, 1,381; Milwaukee, 922. This was partially offset by an increase of 36,622 in New York and 9,649 in Chicago. The only States in which there have been decided gains have been in California and New Jersey. While the problem of German immigration is, therefore, not as formidable as it was ten years ago, yet the responsibilities brought by preceding years would be sufficiently heavy, even though all

immigration from Germany were to cease to-day. In 1900 the native German population in the United States amounted to 2,669,164. Of these almost a third of a million were in the city of New York (322,343); 63,474 more were in the four New Jersey suburban cities of New York—Jersey City, Hoboken, Newark and Elizabeth. The children (native and foreign) of German parentage in New York and its suburbs are reckoned as over 850,000, which makes it the second German city in the world, Berlin alone surpassing it. Then comes Hamburg, and after Hamburg Chicago!

While, therefore, German immigration fell from almost a million and a half in 1880-90 to only half a million in 1890-1900, and fewer Germans arrived than in any similar period since before 1850, in the United States there were in 1900 6,244,799 persons (native and foreign) both of whose parents were native Germans, 1,180,024 children of German fathers and American mothers and 407,858 children of American fathers and German mothers.

The Scandinavians

Since 1821 1,300,000 Swedes and Norwegians have arrived, nine-tenths since 1870. The Scandinavian born population of this country in 1890 and 1900 was:

	1900.	1890.	Increase.
Swedes	574,625	478,041	96,584
Norwegians	335,426	322,665	12,761
Danes	154,616	132,543	22,073
	1,067,667	933,249	131,418

Adding the children of the first generation in 1900 the number becomes:

Swedes	1,084,842
Norwegians	437,999
Danes	307,865
	1,830,706

As a Swedish city Chicago ranks directly after Stockholm and Gottenburg. Minneapolis numbers 30,000 Scandinavians and their children, while St. Paul is only about 1,200 short of that number.

The Finns

Nor must the Finnish immigration, which is very recent, be overlooked. In 1890 it was so feeble that a separate record was not made of the Finnish immigrants. In 1900 no less than 63,440 Finns were reported. Of these the numbers in the States in which they had most numerously settled were: Michigan, 18,910; Minnesota, 10,727; Massachusetts, 5,104; New York, 4,048; Illinois, 2,814; California, 2,763; Washington, 2,732; Wisconsin, 2,198.

A Sociological Problem

This stream of immigration has been appalling, not only by its vastness, but by the confusion attending it. There is involved here a general sociological problem that is much wider than the questions pertaining only to our denominational interests. Where the stream of immigration enters a settled community, whose laws, institutions, customs and public opinion have been fixed by historical antecedents of generations, and where it comes gradually, the immigrants are soon assimilated, and contribute greatly to the progress of the entire body by the new ideas and the wider horizon that they contribute, and the emulation between the divergent elements. But it may be so rapid as to threaten to overthrow the foundations already laid. Until men become thoroughly at home in their new surroundings they cannot appreciate the peculiar adjustments that are needed here or understand why conditions that are important in Europe have no significance whatever here. In all our institutions, ecclesiastical as well as secular, we must steer our course between the Scylla of an American nativism, that ignores the history of the European past in which our life is rooted, and the Charybdis of a German or Swedish or Norwegian nativism, which imagines that institutions transplanted to America must be precise reproductions, in every possible detail, of the mother trees that grow in foreign soil. As our national life depends for its development upon a widespread public spirit, which is the growth of generations of almost unconscious training, so our denominational life in America is only in a formative condition, until a similar Lutheran spirit matured for its mission by generations of intelligent interest and earnest effort in America is in the ascendant. Such public spirit, whether in church or State, is not thoroughly established where immigrants, and even their children, are in the preponderance. Our municipal politics is most corrupt just in those cities where foreign voters and their children are in the majority; not that the most of them are venal, but because they do not appreciate the importance and responsibility of their duties as American citizens, and either are content to leave the control of affairs in the hands of self-seeking Americans or are readily deceived to give them a half-hearted support.

The Control of the Cities

The census of 1900 shows that there is not a city of the first class in America in which foreigners and their children of the first generation do not preponderate. Out of 161 cities of 25,000 inhabitants or more there were only 70 in which the native born children of native parents were in the majority. The conservatism of Pennsylvania is ex-

plained by the fact that it furnishes 11 of these 70 cities; for while Philadelphia, Pittsburg, Allegheny, Scranton, Wilkes-Barre and Erie cannot be reckoned among them, Reading, Lancaster, Harrisburg, Easton, Allentown, York, Chester, Williamsport, Altoona, Johnstown and Newcastle belong there. New York furnishes but two cities of this class, viz., Binghamton and Elmira; New Jersey two, Camden and Atlantic City, and Ohio five, Akron, Canton, Columbus, Dayton and Springfield. Baltimore, New Orleans, Washington, Louisville, Indianapolis, Kansas City and Denver are the largest of these most decidedly American cities. Minneapolis, with a population of 202,718, had but 62,766 children of natives. Only one person out of every five in Chicago was the child of a native. Newark, N. J., in a population of 246,070, had but 78,120 of this class. New Haven reported only 39,142 in 108,027. Rochester 92,202 in 352,287, Buffalo 155,893 in 560,892, Philadelphia 583,407 in 1,293,697 and New York 793,245 in 3,437,202. In Scranton, Pa., the children of native parents number 27,819; those of foreign parents 74,207. In La Crosse, Wis., the children of native parents number 7,543; those of foreign parents 21,353. In Wilkes-Barre the children of native parents number 11,807; those of foreign parents 39,914. The small cities and large towns near Philadelphia are far more American than those which adjoin New York, as may be seen by contrasting Camden with Jersey City or Wilmington, Del., with Newark.

It must not be imagined, indeed, that the nationalities in which the Lutheran Church is largely represented form in most cases the majority of the foreign population. In but 19 of the 161 cities does the German element equal all the rest of foreign nationalities combined. It is a significant fact, however, that just about half the foreign German population is found in the cities having 25,000 inhabitants or more. There are 1,320,768 living in these cities to 1,348,396 in still smaller cities and towns and in the rural districts. The Swedes, and especially the Norwegians, are more scattered throughout the country and devoted to agriculture. Of 338,426 native Norwegians only 75,575 are in the larger cities. The contrast between the East and West is far more striking when we examine the returns from the counties than when we consider those from the cities. While in the State of Pennsylvania there was not a county in which native Americans of native parents were not in excess of native Americans of foreign parents, in Minnesota there were but three and in Wisconsin but nine counties in which the reverse was not the case, and in these States the predominant factors were Lutherans.

The New Branches and the Old Trunk

Slow as the Church, as a whole, has been to realize its mission, many as have been the blunders and great as have been the losses, the Lord has not allowed His people to be without those who cared for them. Feeble as were the efforts of the Missionary Society of the old Ministerium and that of the General Synod during the thirties, when the Mississippi formed the frontier, the pioneer work of those who led the forlorn hopes bore abundant fruit. The vast movement that centered in the Missouri Synod grew, in part, out of the visit of Dr. Benjamin Kurtz to Germany, to collect funds for the Gettysburg Seminary. Fifty years ago, when the Swedes were but a handful, Dr. Passavant labored among them in Chicago and connected them with the historical line of church development in this country; while, still later, a layman of our Pittsburgh Church sent Dr. Hasselquist to Sweden to secure students and pastors for the scattered people. The interest of Löhe, enlisted by Missouri, was afterward transferred to the Iowa Synod, with its extensive missionary growth. The Mother Synod co-operated with the Pittsburgh Synod in sending and supporting missionaries who established the Canada and the Texas, the Minnesota, the Michigan and Wisconsin Synods, from all of which, as well as from the General Synod, earnest and selfdenying men kept pressing to the front.

Some Results

Thrown on their own resources, as their people accumulated means by their thrift, their immigrants have built many costly churches and have established institutions that, in number of students, surpass those in the East. We may mention only Bethany College, Kansas, with its 865 students, and Rock Island, with its 509, and St. Olaf's of the United Norwegian, with its 361 students. Many of their graduates go forth to post-graduate courses in the eastern university and in Europe. In 18 great cities of this country, in 1890*, 185,000 Lutheran communicants were reported, the Methodists exceeding us by 10,000, while the Presbyterians have 22,000, and the Episcopalians 27,000 less. Combine the Presbyterians, Methodists and Episcopalians in Chicago, and you have the strength of the Lutheran Church of that city. But if you wish to know the number in Milwaukee, you must multiply the sum

* The census reports of 1900 for religious statistics are not yet at hand.

(*Continued on page* 24.)

The New General Secretary

OF THE LUTHER LEAGUE OF AMERICA

EVERY member of the Luther League will rejoice to learn that the Luther League of America has at last secured the services of a General Secretary, who will devote his entire time to the work of organizing, encouraging and giving what aid he can to the young people of the Lutheran Church. At a meeting of the National Executive Committee, held in President Stoever's office in Philadelphia on November 15, Rev. Luther M. Kuhns of Omaha, Neb., was unanimously elected General Secretary and accepted the office to assume the duties as soon as possible.

LUTHER M. KUHNS

Rev. Kuhns is not unknown to Luther Leaguers. He has been a member of the National Executive Committee from the date of the organization of the Luther League of America in 1895 at Pittsburg. Those who attended the first national convention remember with pleasure the manner in which he spoke for the young Lutherans of the West and all alike were most favorably impressed. He has been greatly interested in the work of the National League ever since and has realized with the officers and other Executive Committee members the importance of having a General Secretary in the field. After prayerful thought the national officers were convinced that Rev. Kuhns was the man to undertake this work, and he also realized the great opportunities and possibilities, which finally led to the determination to give up his charge at Omaha and accept the call to the National Secretaryship of the Luther League of America.

Rev. Luther M. Kuhns was born in Omaha, his parents being the late Rev. Dr. Henry W. and Charlotta (Hay) Kuhns. For generations the family on both sides have been Lutheran. His grandfather, Jno. Kuhns, was one of the founders of Zion's Church, Greensburg, of which the family residing there are still members, and his mother's people members of the Lutheran Church in Johnstown, Pa. His early life was passed in Omaha and in Newberry, S. C., and in Maryland. He was confirmed in

Luther Chapel, Newberry. He was prepared at Newberry and Western Maryland colleges for Pennsylvania College, Gettysburg, from which institution he graduated in '83. He received his theological education at the seminary at Gettysburg; was licensed by the Maryland Synod and ordained by the Pittsburg Synod.

In June, 1888, he was sent as missionary to Omaha, where he has enjoyed a most successful ministry. He is pastor of Grace Lutheran Church; has built and furnished two churches, and the congregation has to-day a splendid church edifice valued at $25,000 and, except a small loan from the Board of Church Extension, all out of debt.

He has been chairman of the Education Committee of Nebraska Synod for a number of years, its Statistical Secretary for a long time, for 12 years secretary of the Committee on Traveling Secretary, for several terms secretary of the Nebraska Synod, and for three successive terms president of the Synod, the constitutional limit. He was the organizer and first president of the Luther League of Nebraska, and has ably represented the organization in the West. He has also been an associate editor of the LUTHER LEAGUE REVIEW for several years.

He takes up this new work fully familiar with the duties, but deeply sensible of the responsibilities, as is evidenced by the following letter of greeting:

The General Secretary's Greeting

Dear Luther Leaguers:

I am grateful for the privilege of presenting my greetings to my friends, the Luther Leaguers of America.

From the beginning of our history as a Church there has been a just recognition of the place of the young. In the Church of the Small Catechism the Luther League has a place. With the development of Christian activity the Luther League comes of the Church, by the Church, for the Church, to fill a practical place in her economy; and it is to-day a splendid body of loyal and consecrated young people in earnest for the welfare of their Zion.

The fundamental basis of the Luther League, established upon the Word of God and our great Augustana, puts it in accord with the doctrinal life of our Church. In the qualification for membership in the Luther League upon this basis the spirit is ecumenical; and, for the individual, the confirmation vow is his only pledge. It is Luther's spirit.

The educational features of the Luther League have been well received. The spirit of genuine devotion breathes in our Topics. The LUTHER LEAGUE REVIEW, as the official organ of the National League, is disseminating Church intelligence to the homes of our Lutheran people, instilling in every congregation it enters a spirit of Church loyalty. Thus, working and praying, we have an assurance of the practical co-operation of the League in Church work, its utmost practical value being to the busy, hardworking pastor in the local church.

Judging from the past, the future is assured. The Luther League absolutely trenches on nothing synodical. It has its own proper place. It insures the preservation of our youthful heritage by providing a sphere for the service of our own young people, where their energies may have full scope for exercise. The Luther League is not the Church, neither is it in any way to legislate for the Church. Our concern is simply the mutual welfare and fellowship of the young people of our own household of faith.

In assuming the duties of General Secretary of the Luther League of America I am encouraged by the earnest for the future of this work. I enter it with the spirit of loyalty to my Church and the consecration of my services to the promotion of this great cause so near my own heart and the hearts of thousands of our young people. In greeting you for service in this work, which has assumed such magnitude, I bespeak for myself your hearty co-operation and earnestly desire your prayers in support of my efforts. Your sympathy and active interest will be greatly appreciated and helpful in the extension of the work. Brethren, pray for us, and may the peace of God that passeth all understanding keep your hearts and minds through Christ Jesus.

Fraternally yours,
LUTHER M. KUHNS.

The story is told of how Paganini once came into the concert room, took the violin, and touched the strings. First one string broke, and a smile went round the room; then another string broke, and there was more audible expression of mockery; when a third string broke, many people laughed outright at his discomfiture. But Paganini stood forth with his violin as though nothing had happened and played on the one string, and the people ceased to smile, but listened spellbound. Some of those who had derided him began to weep, and some even prayed. Many a man has fallen helpless by the wayside when some great catastrophe turned the current of his life aside. The brave man pushes forward with one remaining talent and plucks victory from defeat.—*Success.*

Luther League Topics

Septuagesima. February 8, 1903.

"I Am the Lord Thy God"

(Exodus xx : 1-6 ; Isaiah xliv : 6-9)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: When and how were the Ten Commandments given? How are they divided? What is gross idolatry? Show how prevalent is the subtle idolatry also forbidden in the First Commandment.

Lessons for our own lives: 1. *There are two chief demands* made in this commandment. The first is, that the sovereignty of God, His absolute sovereignty, be recognized and obeyed. He is a jealous God. He will not share His throne with another. "Ye cannot serve God and mammon." If He is not Lord of all, He is not Lord at all, in your life. To obey this commandment you must love what He loves, hate what He hates, will what He wills. Whatever one loves, trusts or fears above all, is his God. Therefore, if you love yourself more than you love God, or if you fear man, or what man can do, more than you fear God, or if you trust in your strength, or money, or worldly things, more than in Him, you are an idolater as truly as the Hindoo, who bows to the images in his heathen temples. Whatever one sets his heart on is his God. Are you sure that your heart is set on God, supremely, constantly?

The second chief demand is for spiritual worship. Though the people of Israel wanted the golden calf set up as a visible image by means of which they were to worship Jehovah (see Exod. 32: 4, 5), Jehovah would have none of it, and the children of Israel were made to drink of the dust of their idol (Exod. 32: 20), besides the great punishment which came upon them. Is it very different when men trust in the fact of outward connection with a church, or in the mere performance of a sacramental act, or in some past and bygone religious experience, without a true, present fear and love and trust in the living God? "The old Adam is a formalist." We are prone to let our worship slip into a mere repetition of the liturgy, a mere attendance upon the means of grace. But he is an idolater who seeks to worship God through any outward form or image, however refined may be the substance of his idol.

2. *There are idols everywhere.* Beware lest you fall down before some one of them at least. How many are the shameful temples where men bow before the Bottle! How many fear far more to transgress the edicts of the god called Fashion, than to disobey the God of their fathers! How many to whom the Apostles' description applies (Phil. 3: 19), "whose god is their belly!" How many worship intellect, and in the pride of a science, falsely so called, deny the Lord who bought them! And the one universal rival of the true God, self, self, who is free from this idolatry? Yet were it not better to be a heathen and bow down to stone and wood, or four-footed beasts, than to make an idol of that weak and worthless thing, myself!

Sexagesima. February 15, 1903.

The Holy Name

(Exodus xx : 7 : Matthew v : 33-37)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is meant by the Name of God? What sins are forbidden in this Commandment? What is enjoined in this Commandment? How may we best be enabled to keep it?

Lessons for our own lives: 1. *We are under constant temptation to irreverence.* The frequent profanity of the man on the street, in the office and the workshop; the instruction in the schools, substituting processes of nature for God, and teaching a philosophy of history with no divine guiding hand; the multitude of homes where there is no family prayer, no reading of God's Word, no instruction in sacred themes; the flippancy and worldliness of many pulpits; the profaning of God's Name in many churches, by making the music or the magic lantern more important than the Word and worship of God; these and many other things help to explain why there is so much disregard of sacred privileges and duties, so many who have no care for the Church, so many who are eager to take needless oaths and pledges, so many who perjure themselves in the courts of law! Are we guiltless in all or in any of these things? De we make jests with texts of Holy Scriptures, sing songs which treat holy things lightly, fail to realize the significance of the fact that hardly a case is tried in our courts of justice in which direct contradictions are not sworn to? We are not only to reverence the Name ourselves, but we are our brothers' keepers!

2. *The man who lives without prayer and without worship is a profane man.* For the Name of God is given that it may be called upon with prayer, praise and thanksgiving. And he who does not so use it takes it in vain. It is given in vain for him. How

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 516, New York, N. Y.

many dusty Bibles and stiff knees witness to profanity. And the essence of profanity, from the days of Esau, that profane man, until now, is that it treats that which is sacred as if it were common, it makes the precious vile. God forgive us for our sin and incline our hearts to keep this law!

Quinquagesima. February 22, 1903.

The Lord's Day

(Exodus xx : 8-11 ; Isaiah lviii : 13-14 ; Mark ii : 23-28)

Questions to be answered in brief papers: What is the significance of the Jewish Sabbath? What is the distinctiveness of the Christian Lord's Day? Difference between the Puritan and Lutheran conception of the Lord's Day? The observance of the Lord's Day in connection with modern questions? Why the first day instead of the seventh?

Lessons for our own lives: 1. *The day is hallowed by the Word.* Luther has, as usual, grasped the center, the essential thing in the Commandment, and set it forth in his explanation. In the Christian conception one day is no holier than another, because all days alike are God's, all time is holy when a Christian uses it. But though our daily duties, done in the fear and love of God, are service to God, we need some special time for the study of His Word and for common worship. To set apart a time to be devoted to the Word and the preaching of the Gospel is to keep that time holy. Idleness is not the keeping of the Lord's Day. Rest is needful for the body, and this, too, the gracious Lord remembered, in commanding that one-seventh of our time be free from labor. But to cease from toil is no true keeping of the Day. He who "willingly hears and learns" God's Word keeps the Day holy. He who "despises the Word and the preaching of the Gospel" breaks it, even though he lolls at home, and neither goes near his place of business nor thinks of it, through all the hours of the first day. The facts that the Lord arose from the dead, and that the Holy Spirit came down to abide in the Church on the first day of the week, sanctify the day only to those who let the Spirit work freely within them to the continual living of the resurrection life, and who rejoice to have a time in which they may meet with their Risen Lord in Word and Sacrament.

2. *It is easy to break this Commandment.* Those who forsake the assembling of themselves together, as the manner of some is, break it. Those who use the Day for the Sunday newspaper, and for the purposes of a holiday, break it. To take that which is the Lord's and use it for the world, is as evil when applied to His Day as when applied to anything else that is His. Those who observe it outwardly, but who do not keep it from fear and love of God, are also breakers of this command. Who is free from guilt? Lord forgive us our sin, and incline our hearts to keep this law!

Daily Bible Readings

Jan. 4. S. after New Year—Ephesians 1 : 3-14 ; Romans 1 : 16, 17.
Monday—Zechariah 14 : 20, 21.
Epiphany—Matthew 3 : 1-10.
Wednesday—Mark 12 : 1-12.
Thursday—John 1 : 35-51.
Friday—Matthew 10 : 1-15.
Saturday—Matthew 10 : 16-34.

Jan. 11. I Epiphany—Matthew 9 : 35-38.
Monday—Genesis 18 : 1-8.
Tuesday—Genesis 45 : 1-15.
Wednesday—I Kings 17 : 17-24.
Thursday—Job 2 : 1-13.
Friday—Mark 10 : 44-52.
Saturday—Luke 10 : 1-16.

Jan. 18. II Epiphany—Matthew 25 : 31-40.
Monday—Jeremiah 1 : 1-10.
Tuesday—Jeremiah 31 : 20-30.
Wednesday—Ezekiel 3 : 1-14.
Thursday—Daniel 6 : 10-17.
Friday—Joel 1 : 1-20.
Saturday—Micah 4 : 1-13.

Jan. 25. III Epiphany—James 1 : 22-27.
Monday—Ecclesiastes 9 : 1-10.
Tuesday—Psalm 9 : 1-10.
Wednesday—Deuteronomy 4 : 14-24.
Thursday—Matthew 23 : 1-12.
Friday—Acts 17 : 16-31.
Saturday—I Peter 1 : 1-21.

Feb. 1. IV Epiphany—Isaiah 43 : 5-9.
Monday—Exodus 6 : 1-13.
Tuesday—Psalm 68 : 1-8.
Wednesday—Isaiah 54 : 1-10.
Thursday—John 14 : 1-14.
Friday—Acts 7 : 1-36.
Saturday—Acts 7 : 37-60.

Feb. 8. Septuagesima—Exodus 20 : 1-6 ; Isaiah 44 : 6-9.
Monday—Genesis 1 : 1-31.
Tuesday—Exodus 39 : 30-33.
Wednesday—Deuteronomy 28 : 58-68.
Thursday—Matthew 1 : 20-25.
Friday—Luke 1 : 68-80.
Saturday—Philippians 1 : 1-11.

Feb. 15. Sexagesima—Exodus 20 : 7 ; Matthew 5 : 33-37.
Monday—Genesis 2 : 1-3.
Tuesday—Leviticus 26 : 1-13.
Wednesday—Nehemiah 8 : 1-18.
Thursday—Nehemiah 13 : 15-31.
Friday—Matthew 12 : 1-8.
Saturday—Revelation 1 : 1-20.

Feb. 22. Quinquagesima—Exodus 20 : 8-11 ; Isaiah 58 : 13-14.

Let us all resolve: First, to attain the grace of silence; second, to deem all fault-finding does no good, a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—Harriet B. Stowe.

Our Calendar Experiment

By the Literary Secretary

THE first sentence of the fore-word emphasized the fact that many items of exceeding importance have had to be omitted for this year, and reserved for the next issue of the Calendar. Some of the contributors were especcially anxious that such events as the birth of Fliedner, Wichern, Falk, Loehe, Zeller, Passavant, Sr., &c., should be inserted under all circumstances. They are therefore in no wise responsible for these omissions. And it is to be still more strongly emphasized that not the least particle of responsibility attaches to them for any incorrect dates or names, such as will be noted in the Review, month after month, during the year. All the data furnished by these careful specialists in their respective departments of Inner Missions and Foreign Missions were absolutely correct in every particular, as having been prepared with most painstaking care. The same is true of the General Synod items furnished by Miss Mary Hay Morris of Baltimore, and those of the United Synod South by Mrs. S. E. Fox of Salem, Va. Hence, any and every inadvertency, of whatsoever kind, belongs to the compilation, either to the stenographer who prepared the printer's manuscript, or to the literature secretary who read the proof. If every person who detects any error of statistics contained in the Calendar will do the kind favor of reporting it to me, by the time the year is ended the readers of the Review will have a perfectly faultless statement of all phases of our Church's work, which is precisely what was aimed at.

Of course it must be borne in mind that figures are constantly changing in the personelle of the Church's institutions, hence the best that can be done is to give a relative idea of their forces and scope. For instance, when the Calendar material was made up in November, the number of epileptics in the Bielefeld Asylum was reported as being 1500, whereas now it has increased, within so brief a period as a single year, to the astonishing figure of 2500. No wonder it is hard to keep pace with such a work! Yet after all, the prime object of the Calendar was not to be so much an almanac of latest statistics, but chiefly to give our people a knowledge that there are such institutions as Bielefeld and the others less widely familiar, with a succinct statement of what a blessed ministry of mercy they are fulfilling, so as to stimulate us in this boasted country of ours to go and do likewise. Hence in such instances where dates of beginning have gotten transposed, and a Motherhouse was opened on Tuesday the 4th, instead of Wednesday the 5th, you will at least be always certain that the week is the correct page, and the month is right, and the year is right. Then, too, it must not be forgotten that in some cases the authorities differ considerably. Under any circumstances, in issuing a Calendar for 1903, the editor felt that the least he could do is to make some slight advance on the almanac figures of 1901, concerning the number of sisters in the various Motherhouses, so as to set forth the present forces. In every case, however, he was careful to keep on the safe side, and understate rather than overstate the figures. He felt the more freedom in the matter knowing that by the time the "Comments" would be issued in subsequent Reviews, the latest figures would be at hand.

If the calling attention to such data as shall be noted in this department from month to month shall have the effect of clinching the matter in our people's memories, the object of the Calendar will have been attained. It is needless to add that nobody ever contemplated publishing a comment on every fact named in the Calendar in each monthly issue, because this would swell the size of the Review to the dimensions of a book. The plan is therefore to fill the allotted space with references to as many items as the pages can contain, and reserve the rest for 1904.

The many enthusiastic expressions of the Calendars, being nothing less than the "discovery of a New World," in certain respects, prove very encouragingly that it has an important mission, and is being used as a valued aid.

Notes on the January Items

The Inner Mission notes are by Dr. J. F. Ohl and the Foreign Mission Notes by Rev. P. A. Laury.

JAN. 2, 1872.—It was Loehe, pre-eminently, who brought the Inner Mission movement to its proper position and recognition in the Lutheran Church. In 1837 he became pastor of an average country church in the little village of Neuendettelsau, Bavaria. Here, in spite of an environment as seemingly inauspicious as Fliedner's in Kaiserwerth, his great and unique talents, which would have made him conspicuous anywhere, began to unfold themselves in many directions. As his answer to Wichern's powerful plea at the Wittenberg Church Congress (September, 1848), he organized, in 1850, the "Society for Inner Missions in the sense of the Evangelical Lutheran Church." In 1853 he began those labors that finally resulted in the splendid complex of institutions at Neuendettelsau, of which the Motherhouse is the center. This creation developed along the strictest confessional and

churchly lines, and bore all the marks of Loehe's own original personality. Deeply spiritual himself, Loehe knew how to restore many beautiful but neglected usages of the Church without *externalizing* devotion. In the theoretical and churchly training of its sisters, the Neuendettelsau Motherhouse stands foremost.

JAN. 3, 1861.—The Neinstedt Asylum for the Feeble Minded opened.

Several institutions for this class of defectives and previously been attempted, but they continued in operation only a few years. The real impulse to their permanent establishment came from Pastor Disselhoff, the successor of Fliedner at Kaiserswerth, who, in 1857, published a paper calling special attention to this class of unfortunates. The first result of this plea was the "Elisabethstift," at Neinstedt, Saxony, established by Johanne Nathusius, sister of Philipp Nathusius, the founder, at the same place, of "Lindenhof," an institution for the training of "Deacons," and the rescue of incorrigible boys. Germany now has 33 institutions for the care and training of the feeble minded and idiotic, most of them established by Inner Mission Societies, without State aid, and conducted according to Inner Mission methods.

JAN. 4, 1849.—Wichern's famous address at the Wittenberg Church Congress graphically described the needs of the times, spoke of the efforts already being made for their relief, and called upon the Christian men and women of Germany to hasten to the rescue, "The time has come when the entire Evangelical Church must make the Inner Mission her work, and demonstrate her faith by her love. This love must burn in her as the torch lighters of God, to show that Christ lives in His people. As the whole Christ reveals Himself in the living Word of God, so must He also manifest Himself in divine acts; and the highest, purest and most churchly of these is having love. If the Inner Mission be viewed in this light the Church will have a new future before her."

The object of the "Central Directory" was to aid existing Inner Mission institutions by its counsel and co-operation, and by endeavoring to bring about an organic union between them; to give the impulse toward establishing new institutions, and the holding of numerous congresses for the discussion of Inner Mission topics. See article on Wichern and Inner Missions on another page of this number of the REVIEW.

JAN. 5.—The Berlin Missionary Society, planned by ten Lutheran pastors and laymen in 1823, organized in 1824, opened its seminary in 1829 (really 1830), and sent its first graduates to South Africa in 1834. The society now has six synodical districts in South Africa—Cape Colony, Kaffraria, Oranje, South Transvaal, North Transvaal and Natal, and one district on Nyassa Lake in German East Africa, also one district in South China since 1882. It has 105 missionaries, all its own graduates, 86 missionaries' wives and 16 "sisters" in the fields, assisted by two ordained native pastors and 213 other native helpers, a total of 431 workers. It is occupying 276 stations and outstations. Of the 40,000 native Christians 18,300 are cummunicants, 1034 were added to the Church last year. In 125 schools 6750 pupils are found. Last year's home income amounted to $156,100, and $50,000 were contributed by the native Christians. The South African fields suffered terribly from the Boer War.

JAN. 8, 1885.—A special study of the mission work of the Icelanders is included in this year's "Topics."

JAN. 11, 1730.—Left a half orphan at an early age by the death of her mother, deprived of her father's care, afflicted with poor eye sight, and often tormented by the despotic servant to whose charge she had been committed, Beata Sturm knew little of the joy and happiness of youth. Yet, in her later years, when she became active in those works of mercy, nursing the sick, feeding the hungry, clothing the naked, comforting the sorrowing, that brought her the title of "the Wuertemberg Tabitha," then only did she realize to what an extent the school of affliction, through which she herself had passed, had, by the grace of God, helped to fit her.

JAN. 12, 1694.—Jewish missions are now supported in Berlin, 1822, 4 workers, income, $6700; Strasburg, 1835, 3 workers, income, $5000; Cologne, 1842, 4 workers, income, $4000; Leipzig, 1871, 4 workers, income, $4100; Marburg, 1873, Stuttgart 1874,Mecklenburg-Strelitz 1877, Pampow 1885, Hanover 1888, Reuss-Griez 1890, Oldenburgh 1894, Erlangen 1849, supporting a special lecturer on this subject. Similar societies in Scandinavia, Stockholm, Swedish National Society, income, $8000; Stockholm Jewish Mission Union, 1876, 11 workers, income, $11,000, with a Home for Proselytes; Norwegian Society at Christiania, 1865, income, $8500; Danish Society of Copenhagen, 1885, income, $800; Jewish Missions in Russia, Kischeniff, 1859, 3 workers, income, $6000; Riga, 1865, 1 worker, income, $1800.

JAN. 13, 1893.—Missionary Goll first landed in Africa, as a high school boy, on November 18, 1890. In 1893 he returned to America, being just of age, and went back to Africa with his wife, arriving on January 14. His letter home was dated January 13, being written on shipboard.

JAN. 15, 1776.—The services which our Lutheran forefathers have rendered to this country as patriots, both in war and peace, is a subject which has never yet been fully presented by any American historian.

JAN. 18, 1822.—In the fall of 1821 Theodore Fliedner was appointed pastor of the poor little struggling Protestant congregation in the stupid Roman Catholic village of Kaiserswerth on the Rhine, "chiefly," as he writes, "because I was a Lutheran." His collecting tour, first through parts of Germany, and then to Holland and England, not only resulted in putting his congregation on a solid financial basis, but it brought Fliedner into contract with many earnest Christians, and numerous institutions of mercy, whose faith and work became a powerful stimulus to him. Soon after his return, inspired by the example of Elizabeth Fry, in England, he began to labor among the convicts confined in the prison at Duesseldorf. In 1826 he organized the "Rhenish-Westphalian Prison Society" (the first association of the kind in Germany), whose objects were to furnish prisons with chaplains and teachers, to establish libraries and distribute good reading matter in prisons, and to care for discharged convicts. Out of his prison work grew the Asylum for Discharged Female Prisoners, opened in 1833, in the famous little garden house at Kaiserswerth. This was the beginning of the world-famous institutions there. On October 13, 1836, his second new Christian enterprise, which has since attained gigantic proportions, came into existence—the *Deaconess Motherhouse*, which marks the beginning of the modern Female Diaconate. See Dr. Spaeth's article on Fliedner in the last number of the REVIEW.

JAN. 19, 1684.—The first sentence should read, "The old Trappe settlement begun." The congregation was organized in 1730. In its graveyard rest the bodies of Henry Melchior Muhlenberg and his son, General Peter Muhlenberg, Governor Francis R. Shunk, formerly the parochial schoolmaster of the Church, Congressman Samuel Gross, an honored deacon, Hon. Jacob Fry, auditor-general of Penna., and others.

JAN. 23, 1857.—Rev. William Alfred Passavant, who was named after his illustrious father, was educated at Thiel Hall (a school established by his father), Muhlenberg College, and the Philadelphia Seminary, ordained in 1879. Declining a number of calls to large and influential churches, he devoted himself for some years to rural mission work in Western Pennsylvania, with his father founded and edited *The Workman*, made a trip to Europe to study the work of mercy there, took sole charge of *The Workman* on his return, and in 1889 became the first superintendent of the English Home Mission work of the General Council. On the death of his father, in 1894, he relinquished this office to assume the general management of the Passavant Institutions of Mercy (hospitals at Pittsburg, Chicago, Milwaukee and Jacksonville, Ill., and the Orphan's Home at Zelienople, Pa.), to which was added the Home for Epileptics at Rochester, Pa., established in 1895, largely through his own instrumentality. In 1899 he took upon himself heavy additional duties as Rector of the Deaconess Motherhouse at Milwaukee (established 1894). Under the burden of these multiplied labors, his apparently strong constitution broke down; and on July 1, 1901, in the institution at Rochester, he who in his short life had accomplished much, was unexpectedly prostrated in the very prime of his career.

JAN. 25, 1872.—For creative genius, and as a marvelous organizer and administrator, Pastor von Bodelschwingh is to-day without a peer among Inner Mission workers. He is especially well known for his phenomenal services in behalf of epileptics. Under his guidance the small institution for this class of sufferers opened at Bielefeld, October 15, 1867, has become a colossal "Colony of Mercy," in which 2500 unfortunates are housed, and kindly cared for in body, mind and soul, by a large number of "deacons" and deaconesses, whose training schools and homes ("Nazareth" and "Sarepta") form a part of the colony.

The spirit in which von Bodelschwingh began his work with the epileptic is best expressed in his own words: "This, then, is to be our object, to give them back in a measure what they have lost. We will look after their health, but we will give them a sense of *home* here; we will give them also a sense of usefulness, they may work; we will give them family life and a sense of community—they shall work for each other; we will have a school for the children and church life for all. This shall be their place, the Church their Church. Above all, they shall know they have a right to be ill here. No one shall be afraid of them. Let their trembling souls be comforted, and lean upon us. We will not fail them."

Protestant Germany now has nine Inner Mission institutions for epileptics, conducted along these lines, besides a number controlled and maintained by the State.

Pastor von Bodelschwingh was also the originator of the so-called "Labor Colonies," and has contributed more toward the solution of the mighty problem of the unemployed than any other man.

JAN. 25.—The Society for Lutheran Missions in East Africa, founded by Pastor Ittameier, at Hersbruck, in Bavaria, sent graduates of the mission seminary at Neuendettelsau (founded by Pastor Wm. Loehe), to British East Africa, establishing three stations in the Wakamba region in 1886. Disbanding in 1892 it transferred its whole field, together with funds amounting to $17,000, to the Leipzig Society, which had started mission work in German East Africa, around the highest, snow-capped mountain in Equatorial Africa, Kilimanjarro, among the Djagga tribes.

JAN. 28.—The first Berlin missionaries sent in 1834 to South Africa settled in Orange State, among the Koranna Hottentots, a rapidly disappearing people. The Griqua chief, Dam Kock, gave them a fine site for their first station, "Bethany." Most of the (1500) members of the station church are Bechuanas, a people belonging to the great Bantu race.

JAN. 31, 1686.—

"God moves in a mysterious way,
His wonders to perform;"

This sentiment may be applied to the labors of the Apostle to Greenland—Hans Egede. Having prayed for 13 years, planned until every obstacle had been removed, that he might preach to those whom he regarded his countrymen in Greenland, he found, to his surprise, when he landed that they were not Scandinavians at all, but Eskimos, hence, men of an entirely different race-type. His disappointment was great, but not as great as his love and pity for the heathen Eskimos. The grace of God at length melted the frozen hearts of these men. By Egede's pioneer work a mission was begun, which has resulted, though not without severe hardships, in evangelizing the Eskimos, and in making Greenland one of the Christian countries of the earth—a living testimony of the value and success of Christian missions.

A Daily One-Minute Prayer for Your Church

Lord Jesus Christ, I thank Thee for Thy Church, with its Word and Sacraments, whereby I receive the power of Thy great salvation. I thank Thee for the congregation wherein Thou hast placed me. —For it I pray; for its pastor, officers, members, and catechumens; its services, school, and organizations.—Make that congregation a blessing to us all, and a power of Thine; cause truth, love for Thee, and harmony to reign in our midst; overthrow the plans of Satan and accomplish Thy will among us; lead all to faithfulness and sincerity in their place and work.—Therefore, make the congregation a blessing to me; give me Thy truth and love; make Thy will mine; let me know and do my part as in Thy sight.—Hear me, for Thy Name's Sake. Amen.

Book Reviews

SPAIN AND HER PEOPLE. By Rev. Jeremiah Zimmerman, D.D., LL.D. Cloth; unique cover design in full gilt; 24 full page half-tone illustrations reproduced from photographs. Pp. 350. $2 net, by mail $2.17. George W. Jacobs & Co., Philadelphia.

A smoothly written and highly interesting account of travels from one who keenly observes, has a generous but not fanciful imaginative faculty, knows the history of those with whom he is dealing, possesses a kindly human sympathy and hope, passes frank and fearless judgment. All the opening chapters are descriptive of the principal cities and places in Spain, in which we are carried as companions with the traveler; then follows appropriately a summary view of Spanish life and character; three historical chapters dealing with the Inquisition, the Expulsion of the Jews and the Moors succeed; then comes a keen analysis of the causes of Spain's decline; the book closes with thoughts as to the country's future, for which the author does not lack some hope. It is a book that will give not only pleasure, but profit to the reader. Spain is an unknown and unappreciated land for most people. Her history presents for other nations and for every individual a most striking object lesson; the interest of that history is strong for Americans just at present, because it has so recently come into vivid touch with our own history.

FOUR PRINCES; OR, THE GROWTH OF A KINGDOM. A Story of the Christian Church Centred Around Four Types. By James A. B. Scherer, Ph D. Pp. 276; $1.25 net, postage 10 cents extra. J. B. Lippincott Co., Philadelphia. Order direct from the author, 129 Corning street, Charleston, S. C.

It is a monumental task to combine the mass of facts and complexities incident to the Christian Church's history into 276 pages. It is an added work of large proportion to present this in understandable and interesting form for popular reading. To a very high degree the author has been successful in both. Every adverse criticism of the book can possibly be answered by reference to those difficulties. The plan is to group the entire story around the persons and works of Paul, Constantine, Bernard and Luther, as types of their ages. The historian will perhaps not be content with the third thereof (Bernard), nor does the author seem as successful in his plan just there as elsewhere. Some objection could doubtless be made on the basis of due proportion in dealing with individuals and movements; for instance, the beginnings of the Church might have received more space, Augustine more also, Abelard less, Luther less (much as we Lutherans appreciate his importance), the modern story since Luther more. It is to be remembered, however, that a popular history in story form must necessarily dwell at more length upon dramatic incidents and lives. We wish the book many readers, for it deserves them. The people in general need this opportunity and encouragement to know the outline of Church history.

UNDER TWO CAPTAINS. A Romance of History. By Rev. W. A. Sadtler, Ph.D. Pp. 218. Published for the author. Board of Publication of the General Council, 1522 Arch street, Philadelphia.

No story could be stranger, more adventurous and interesting than the life history of Rev. Col. John J. Lehmanowsky. Born in Poland, Jew, converted by conviction to discipleship to Christ, highly educated, serving under Napoleon in many battles, escaping from imprisonment in romantic way, fleeing to America, in touch with the Quakers, in battle here, a public lecturer of wide repute, a Lutheran minister at last, preaching the everlasting Gospel in this land to the generation just preceding our own. Surely this is a strange personality, a story with not only interest, but edification. The author tells it simply and well in the form of an autobiography. The facts are vouched for, else one would certainly count them fiction.

BIBLE LESSONS FOR LITTLE BEGINNERS. Second Part. By Mrs. Margaret J. Cushman Haven. Pp. 295; 75 cents net. Fleming H. Revell Co., New York and Chicago.

The first part of this publication we noted a year ago. This volume provides the second year in a two-year course of religious instruction for infants. The lessons are selected according to the plan adopted by the International Sunday School Lesson System for infant grades; they are not in the order of the Bible narrative, but topical entirely. A full guide is provided for teachers and parents upon each lesson. Suitable hymns and blackboard sketches are likewise given.

THE SUPPORT OF THE MINISTRY. By J. M. Remensnyder, D.D. Pp. 22; 8 cents per copy, 75 cents per dozen, $5 per hundred. Lutheran Publication Society, Philadelphia.

Dr. Remensnyder of Milton, Pa., herein gives a clear statement of the Scriptural instructions as to the duties of congregations and of the Church in the support of ministers. Many need to read it.

THE EVANGELICAL LUTHERAN CHURCH. By Rev. J. C. Schindel. Pamphlet. Pp. 4. 50 cents per hundred. Rev. J. C. Schindel.

In small space there is here offered comprehensive information about the origin and name, doctrines and usages, worship, government and history in America of the Lutheran Church.

Work Among the Children in Japan

By Emma Gerberding Lippard

OUR work among children in Japan has been, until very lately, quite scanty and uninteresting. The fact that our work is strictly evangelistic made it necessarily so, for it is a difficult matter to draw and interest children by merely preaching and catechising. The children in Japan, like their American brothers and sister, want something attractive and gay, or, at least, something molded to fit child nature.

During the last six months we have endeavored to bring about a few alterations in our methods, and to add new features to our work in order to reach and retain the little ones, for it is here, as elsewhere, through the younger generation that the work must be carried into the future.

It is easy, indeed, to reach the Japanese school boys socially, for they stop us on the street, and invade our homes at all hours, asking to be taught—not Christianity by any means—but English, that language which is to them the silver tongue leading to all civilization and intellectual growth. It is wonderful to note their eagerness to learn English, and what sacrifices they will undergo to accomplish their ends. We have some men who walk in twice a week from a village 11 miles away, sometimes not reaching their homes again till midnight, for one precious hour of English. In one class of 12 girls five towns are represented, and many of them walk the entire distance to and from the class.

This being the only channel by which we can enter the lives and hearts of these young people, we accept it as the leading of Providence, and spend a great deal of time teaching English. Most of the high school boys are able to enter English Bible classes, but with the girls we must begin with A B C. Although this seems far from our purpose in coming to Japan, and we are often discouraged by being obliged to resort to such means, the results of this work are very apparent, as the majority of our young people are brought under Christian influence in this way and finally enter the Church.

But how to reach the little ones who are too young to study English has been a greater problem. Since the beginning of our work we have had thriving Sunday schools in all our stations and several surrounding villages. But these failed to reach the great mass of heathen children, as the strict Buddhists will not allow their children to enter a Christian church or chapel.

This fall we began a kindergarten. We thought at first of using a room in our home for the few that would come. But we were soon obliged to use a hall, and are over crowded with applicants, so that we cannot accommodate them all. They are from the best homes in the city; some of them from strictly anti-Christian homes. We teach them little hymns and prayers, and bring in as much Christianity as we can, along with the games and stories. We hope by this method to bring the Gospel into some heathen homes and to implant Christian principles in the minds of the young Japanese. With the new year we will begin mother's meetings, by which we hope to gain still more of a foothold in these sin-darkened homes.

Just here I might add that almost all our work in Japan might be classed under the head of "Work for Children," for the childishness of these Japanese is beyond our occidental conception. Japan is truly a paradise for babies, not only because they are petted and well cared for, but also because the oldest and most intellectual men in Japan have never, and never will lose the child spirit.

When the kindergarten was yet a thing of the future and we were devising ways and means to obtain materials, we asked the women of the Church to spend an afternoon with us, in preparing some things to begin on. They worked for an hour, until the novelty wore off, and then their curiosity conquered their industry. They wished to see how the things would look after the children had made them. Before we could prevent it, they were busy sewing up birds and flowers, weaving mats, and using up all the precious materials the missionaries had bought. They simply could not be stopped, and I never saw Japanese work so hard nor enjoy themselves so much. The next day in calling on our old pastor, a man whose hair is white with age, we were surprised to have him display with great pride and delight divers mats and other things, at the making of which he had spent the entire previous evening.

Every child who comes to our kindergarten is accompanied by a grandmother, grandfather or parent, and every game is enjoyed by the old people as fully, if not more, than by the children. We only hope that some of the simple Christian lessons we try to teach may also in imbibed by these visitors.

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Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

As we look back upon the year just ended we see many things which cause us regret, and the wish comes that we could live over the past and improve upon our lives, but the call comes from the Master to look forward and press onward without fear, trusting in Him. There should be an incentive to earnestness, greater diligence and more effective work, taking as the moving thought the reply of the sculptor, who, being asked what he considered his greatest work, answered heartily, "My next."

"Another year is dawning,
Dear Savior, let it be
On earth, or else in heaven,
Another year with Thee."

The year just closed has been one of great blessing to the Luther League. The organization has been materially strengthened and more effective work has been done than ever before. It has been an auspicious year for the League and we as members have much to be thankful for. Encouraged as we are by the past achievements there is still much to do and our efforts to accomplish still more good for Christianity and our Church should not be lessened. To increase the usefulness of our individual Leagues and societies, to aid our brethren in other Leagues by our increased effort in the Central or District League, to stimulate all to greater activity and service to the Church through our State and National organization should be our purpose during the year 1903.

In a few weeks the new General Secretary of the Luther League of America will be on the field. His work will need the encouragement and earnest support of every officer and member. We have looked forward to the time when this important place in our organization should be filled and now that it is about to be realized our duty lies in giving every encouragement to the new secretary. Particularly at the beginning of his work is this greatly to be desired and in the meetings that will be arranged for shortly in all the principal League centers it is very important that our members without exception should attend, showing by their presence that they intend to give our brother their heartiest support. Above all, the earnest prayers of all League members are essential to the success of his work.

The greatest need of the hour is a Christianity that is real. Men need to realize that Christ is a necessity. When He becomes a personal friend and helper then will Christ and His cause appeal more to men than it does now.

Our great trouble to-day is self sufficiency. Times are prosperous. Life is full of great

ambitions, to which we feel ourselves equal. We do not need Christ. He is not an absolute necessity. Hence, His cause suffers. There is little enthusiasm, a poor loyalty.

We Lutherans need to ask ourselves, "In how far is this true of us?" According to the carefully taken statistics, Lutherans in New York are the least faithful of all the denominations. Their church attendance is the very lowest in percentage. In spite of our boasted pure doctrine and catechetical instruction Lutherans are the least faithful to the house of God. Ought this to be.

There is something our young Lutherans can do. The members of the Luther League can take up this question for serious consideration and decide to do at least two things. First, and foremost, the members of the League can decide in the new year to improve this state of affairs by making it a point to be in faithful attendance at every service. Then make it a personal duty and responsibility to induce others to be more faithful. There is nothing new or striking about this, but certainly nothing will prove more effective.

In the last issue of the Augsburg Sunday school Teacher the editor says the following to Sunday school teachers, which applies equally to all who are interested in the study of the Word: "An old monkish injunction ran thus: 'Study as if for life eternal, but live prepared to die to-morrow.' This is the very spirit of consecration to a lofty purpose. The old monkish injunction is golden still for Bible students and teachers, who should study without hasting, yet without resting, and who should live such lives of watchfulness and prayer that the soul may ever be prepared to receive the truth. Spiritual knowledge is given to prepared souls."

It is many years since the wise man wrote "Of making many books there is no end; and much study is a wearinesss to the flesh." An exchange recently printed the following: "One of the best things that can be done for boys and girls is to put sound literature into their hands. They read everything that comes in their way without discrimination. Bad and good, unprofitable and profitable, are taken up with equal readiness. Much of our literature is unmistakably vicious, destroying purity; both in text and pictures many newspapers and magazines are suggestive of evil. Much again is skeptical, which, read by those not as yet prepared to meet its sophistries by larger knowledge and life with Christ, poison the mind with doubt and destroy faith. Supervision and kindly direction in the selection of healthy and inspiring books are of vast assistance to the young in gaining strong mental life, which when gained will reject trash and demand ennobling literature. Displace the bad by furnishing them the good.

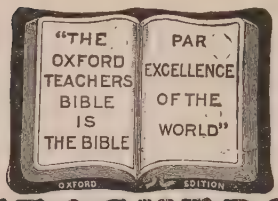
The Luther League in its educational work has done much and can do still more to counteract the evil influence of the flood of books with which our land is being deluged, and we commend the thoughts of this writer to our Leaguers everywhere as an inducement to carefully study the reading courses which have been found helpful in the past.

Either Christ Jesus is everything to you or He is nothing. He is either your Saviour or your Judge! Which shall it be?

Owing to the large amount of space required for the new and important department, relating to our Calendar, the pages usually devoted to the Junior Drills are omitted this month. Leaders of Junior Leagues will find the article "Work among the Children in Japan" interesting to read to their members.

Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow.—Benjamin Franklin.

Paris Exposition, 1900
Highest Award



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The Lutheran Church in the United States

(*Continued from page* 12.)

total of these denominations by four. Nearly 26 per cent. of the communicants of the General Council live in cities. The only State without Lutheran congregations is Nevada. In Illinois, Wisconsin, Minnesota, North and South Dakota, among Protestants the Lutheran Church ranked first; in Pennsylvania, Maryland and Nebraska, second; in New York and Ohio, third.

While many of these people are struggling with poverty, nevertheless some conception of the ability they have developed to provide for their own necessities may be learned from the fact that 13 years ago Lutheran church property in the relatively small city of Milwaukee, after 40 years' efforts, was almost one-half of the value of that in Philadelphia, after a history of two centuries, and that in this respect the Lutheran churches in the city of St. Paul and outdistanced the combined value of all the churches of the Ministerium of Pennsylvania, in Lancaster County, and more than doubled those of Lebanon County.

The Wilderness of 1800

More than two-thirds of the Lutherans in this country are to be found to-day in territory which, in 1800, was beyond the limits of civilization.

West of the Ohio and in the remote Southwest there are over 1,200,000 communicants, representing a population four or five times as large. Of this vast multitude of communicants, the General Synod and General Council combined contain only 16 per cent. The General Synod has been on the field for two generations, and 50 years ago had planted seminaries and colleges in Ohio and Illinois, and later in Iowa and Kansas, and yet it numbers only 5½ per cent. of the western Lutherans; while the General Council, although it includes the zealous and aggressive Swedish Augustana Synod, with its colleges and seminary, and rapid growth in the Mississippi Valley, can claim less than 11 per cent. Only about 35 per cent. of the Lutherans of the General Council and General Synod—the proportion happens to be almost exactly the same in both—live west of the western boundary of Pennsylvania. Nearly one-half of the communicants of the General Council are in the State of Pennsylvania; more than two-thirds of the communicants of the General Synod are in the three States of Pennsylvania, New York and Maryland. And yet most of the Lutherans of this country are west of Indiana, if not of Chicago!

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

Brooklyn

— The newly established Church of Our Savior has purchased property on Covert street, near Bushwick avenue. On the plot is a large house, the lower floor of which is being arranged for holding public worship, and the upper rooms will be used as living apartments by the pastor.

Philadelphia

— Temple Church, Rev. A. Pohlmann, M.D., pastor, which is less than a year old, increased its membership, December 14, to 100, having added 60 new members since the pastorate of Dr. Pohlmann began three months before. The Sunday school enrolls 124.

— The congregation of Bethel Church, Rev. L. B. Hafer, pastor, laid the corner-stone of its new building on Saturday, November 22. Rev. H. C. Alleman, of Messiah Church, made the principal address. The ceremony of laying the stone was performed by the pastor. The church was organized about a year ago and now has a membership of 74, with a Sunday school of 177.

— St. Stephen's Church, West Philadelphia, Rev. George Drach, pastor, has purchased, for $15,000, a site on North Fortieth street, on which it expects to erect soon a new church building.

— Two new congregations were recently organized in one day in this city, one in the suburb of Downington and the other at Glenside.

— Rev. C. Goedel, of the Mary J. Drexel Home, is general treasurer for the United States of the Bethesda Leper Home building fund, the missionary director and superintendent of which, Rev. Henry T. Weiss, and Mrs. Weiss, were cordially received by President Roosevelt at the Executive Mansion the day before Thanksgiving. The President expressed his warm personal interest in the work and his appreciation of the labors of Rev. and Mrs. Weiss.

Chicago

— The new building of St. Andrew's Church, one of the younger missions, was consecrated on Sunday, November 16 last. The dedicatory sermon was preached by Rev. Dr. H. H. Bauslin, of Springfield, Ohio. The building is of brick, with a basement for Sunday school purposes, and is churchly in all its appointments. Rev. S. M. Lutz is the pastor.

— The Rev. Frederick Meyer, after five years of service as pastor of the Ravenswood mission, has resigned, and Rev. D. P. Heltzel, of the South Dixon charge, has been called to succeed him, beginning his work the first Sunday in January.

— Emmanuel Church has called to its pulpit Rev. C. F. W. Meyer, formerly of Ft. Wayne, Ind.

— The corner-stone of the neat and attractive building of the Lutheran Church of Our Savior, now in course of erection, was laid with impressive ceremonies on Sunday afternoon, December 14. The exercises were held in the Mechanics' Hall, and the pastor, Rev. J. Miller, presided. The congregation expects to worship in its new church by March 1, 1903.

Baltimore

— Christ Church, Rev. L. M. Zimmerman, D.D., pastor, celebrated its fifteenth anniversary on December 14. Addresses were delivered by Rev. Dr. William S. Freas, president of the General Synod, and other prominent clergymen. A gift of $500 was made by the church council to Dr. Zimmerman. The congregation, which now numbers nearly 800, was organized by Dr. Zimmerman, and has remained continuously under his ministration.

— Extensive repairs, painting, carpeting, etc., costing nearly $2,000, are being made by the First Church, Rev. Dr. Bell, pastor.

— Rev. John C. Bowers was installed pastor of Calvary Church, Sunday afternoon, December 13.

— The corner-stone of the Church of Our Savior, at West Arlington, was laid on December 13.

— Rev. George T. Uhler, formerly pastor at Oakland, Md., has taken charge of the church at Sparrow's Point, a suburb of Baltimore.

— The congregation of Trinity Lutheran Church, Rev. E. E. Ide, pastor, has decided to build a new church, and subscriptions are now being raised for that purpose.

Cincinnati

— On Sunday, December 7, the First Church, Rev. J. W. Kapp, pastor, was reopened after a thorough renovating.

— St. Paul's Church, Rev. Dr. Wagner, pastor, celebrated Thanksgiving by paying $1,000 on its debt.

Washington

— At a recent meeting of the Board of Directors of the Home for Aged it was decided to erect a substantial fire proof building, to cost about $25,000.

Minneapolis

— On the afternoon of Advent Sunday, a pipe organ was dedicated in the Swedish Lutheran Bethlehem Church, Rev. J. Hultkrans, pastor. About five years ago a society was organized within the congregation whose object was to raise funds for a pipe organ. During these years the society has been gathering funds for this purpose and succeeded in raising $2,400, for which it has purchased an elegant instrument.

Milwaukee

— The Church of the Ascension, of the United Norwegian Synod, Rev. Gustav Stearns, pastor, celebrated the fiftieth anniversary of its founding, November 1, 2.

Toledo

— St. Stephen's Lutheran Church has just completed its parish house. This house contains a parsonage, Luther League room, and rooms for the other societies of the church and for the various divisions of the Sunday school.

Dayton

— The Second English Lutheran Church, Rev. W. L. Rutherford, pastor, was formally reopened and dedicated Sunday morning, November 23. Rev. D. Frank Garland preached the dedicatory sermon. This church, formed ten years ago as a branch of the Main Street Church, has grown until now it numbers 235 communicants, with a Sunday school attendance of 260, and 60 members in the Young People's Society. The remodeling of the edifice makes it one of the most commodious churches of its size in the city. The repairs cost $3,620, of which $2,200 is provided for, the Ladies' Aid Society giving $200 and the same amount

pledged by the Sunday school, of which $185 is paid. A free will offering was taken up at the dedication service.

New Haven

— On Sunday, December 7, the First English Lutheran Church added ten new members to its membership, making a total of 77 members. Next month it is hoped to bring it up to very nearly the 100 mark.

Harrisburg

— The Zion Lutheran Sunday school has recently donated the money needed for the purchase of an organ for the Boarding and Training School of the General Synod in India. The organ is made by the Weaver Company and is specially built for the climate of India.

Atlanta

— The mission which was begun and conducted by Rev. L. K. Probst, D.D., for a number of years, in connection with his work as secretary of the board, will be served by Rev. E. C. Cronk, of Waynesboro, Va., his labors beginning January 1, 1903.

MISCELLANEOUS

— The Lutheran congregation at New Britain, Conn., has agreed to sell its church property for $6,000, retaining its use for worship until May 1, 1904. If the proposition is finally accepted the work of building a new edifice upon a site already secured for that purpose will begin at once.

— The Church Council of the English Lutheran Church of the Redeemer, Troy, N. Y., has added $150 to the salary of the pastor, Rev. Noah E. Yeiser. During Rev. Yeiser's pastorate there have been added 128 members to the church roll. The future outlook is bright and all are enthusiastic in their efforts to gather in the many Lutherans in the North End. The young people of the church recently gave the beautiful entertainment, "The Church Seasons in Tableau and Song," and were greeted with a large audience.

— The corner-stone of the First Lutheran Church, Pearl River, N. Y., Rev. C. Boehner, pastor, was laid on Thursday, November 27, last. Addresses were made by Rev. D. W. Peterson, Rev. M. Voelker, Rev. Mauritz Stolpe, Mr. H. Rohrs and the pastor.

— The New York Pastoral Association of the Augustana Synod met, December 8, at Passaic, N. J., with the president of the association, Rev. A. Aaron. Pastor Aaron was recently married in Minnesota, and upon his return he and his bride were given a reception by the members of the congregation.

— The churchly auditorium and the appropriate furniture of St. Luke's Lutheran Church, Allentown, Pa., was dedicated Sunday, December 7. Rev. Dr. G. F. Spieker, of the Philadelphia Seminary, and Rev. J. O. Schlenker, of Hazleton, preached the dedicatory sermons. Rev. A. Rausch has been the pastor of the congregation since 1894.

— The foundation walls of what promises to be a beautiful $4,500 church have been laid in the western section of the growing city of Easton, Pa., and the corner-stone laying took place in the presence of a large concourse of people on November 16. The sermon was preached by the pastor, Rev. P. Z. Strodach, and addresses were made by Revs. Coleman, Grahn and Upp. The congregation is the youngest Lutheran organization in Easton and is under the special care and support of St. John's Church, of which Rev. J. C. Seegers is pastor. It already has a membership of about 100.

— The handsomely remodeled chapel of St. Paul Lutheran Church, of York, Pa., Rev. Clinton E. Walter, D.D., pastor, was rededicated in November with impressive services.

— On Sunday, November 9, the handsome edifice of the First Church, Johnstown, Pa., Rev. Dr. W. A. Shipman, pastor, was consecrated. The sermon was preached by Rev. Dr. C. S. Albert, of Philadelphia. The building is of brick and stone, handsomely finished on the interior in quartered white oak. The windows are of ornamental art glass and the interior furnishings present a brilliant effect. The entire cost of construction was about $65,000, all of which is provided for.

— Zion's German Lutheran Church, Johnstown, Pa., at its annual meeting in December made an advance of $300 in the salary of the pastor, Rev. Hugo R. Erdmann, and published a very gratifying financial report. One of the items showed a reduction of $4,100 in the church debt. On June 7, 1903, the church will celebrate its fiftieth anniversary.

— Zion Lutheran Church, Reading Pa., celebrated its one hundred and seventy-fifth anniversary on November 16. Rev. F. J. F. Schantz, D.D., president of Pennsylvania Ministerium, delivered the anniversary sermon in the morning and Rev. Drs. E. T. Horn, M. C. Horine and J. W. Early made addresses in the afternoon and evening. Rev. Dr. E. S. Brownmiller is the pastor.

— Rev. H. S. Lawrence, of the Fifth Lutheran Church of Springfield, Ohio, has been unanimously elected to become pastor of the church at Tippecanoe City, Ohio. He has not yet accepted.

— The Seibert Memorial Hall, of Susquehanna University, Selingsgrove, Pa., was dedicated December 11.

— A valuable gift of 46 acres of land and buildings was presented to the Synod of Northern Illinois at its late convention for a "Western Orphans' Home."

— Grace Lutheran Church, of South Sioux City, Neb., free of debt, was dedicated on No-

(*Continued on page* 32.)

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man can be secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert.....$50.00
Wm. C. Stoever..... 50.00
John F. Dinkey..... 50.00
Rev. Chas. L. Fry..... 50.00
Frank A. Hartranft..... 50.00
Rev. L. M. Kuhns..... 50.00

H. L. Hungerford..... 25.00
J. Martin Rommel..... 50.00
George D. Boschen..... 50.00

Thanking you for an early and favorable reply, we remain, yours truly,

FRANK A. HARTRANFT, Esq., Chairman.
1215 Stephen Girard Building, Philadelphia, Pa.
J. MARTIN ROMMEL,
JOHN F. DINKEY,
GEORGE D. BOSCHEN,
LOUIS VAN GILLUWE,
Finance Committee.

Please address reply to chairman.

NEW YORK STATE

New York City

— The annual meeting of the Luther League of New York City will be held at St. Mark's Church, 323 Sixth street, Rev. George C. F. Haas, D.D., pastor, on Monday, January 19, at 8 p. m. Beside the election of officers there will be some business items of importance to be considered. An interesting meeting is anticipated.

— The illustrated report of the national convention, by Mr. Eilert, is to be delivered before the Leagues of St. James and Holy Trinity at the Church of St. James, Seventy-third street and Madison avenue, on Monday evening, January 12; at Atonement, 140th street and Edgecomb avenue, on January 15, and at Bethany, on Teasdale place, near Third avenue, Bronx, January 21.

Buffalo District

— The Luther League of the Church of the Atonement, Rev. T. W. Kretschmann, pastor, had charge of the Christmas festivities at the Erie County Almshouse in the afternoon of December 26. The League made a contribution of cash toward that object.

— The Luther League of Holy Trinity Church, Rev. F. A. Kähler, D.D., pastor, has secured one set of books of the Reading Course for forwarding the names of 20 new subscribers to the REVIEW. The next literary meeting of the League will be held at the home of Messrs. F. and H. Masman, 372 South Division street, Friday, January 16. Two papers will be read and discussed, and a social hour will be spent. The study this year is "The Bible," and is very instructive and interesting. It is hoped there will be a large attendance. Eight new members have been received during the past six months. About $75 of the $100 pledged by the society toward the support of a missionary in India has been turned in to the committee.

NEW JERSEY

— One of the most pleasant and profitable occasions in the memory of many Lutherans in northern New Jersey was their gathering in Grace Lutheran Church, Newark, the Rev. M. S. Waters, pastor, on Thursday evening, December 4, to hear the "Illustrated Report" of the recent convention of the Luther League of America. The report, given under the auspices of the Luther League of New Jersey, was possible because of the kindness of Messrs. E. F. Eilert, Wm. F. Naegele and Fred. Bunger, of New York City. Besides those from Newark many people were present, in particular from Elizabeth and Jersey City. Pastor Waters led in prayer. President Krapf, of the Luther League of New Jersey, told how the giving of the "Illustrated Report" in New Jersey had become possible, and introduced Mr. E. F. Eilert, who was to deliver the report proper. As one looked upon the views of the Twin Cities and their surroundings, the civic and church institutions, Lutheran houses of worship, and upon the pictures of officers, speakers and groups of delegates, and heard these designated and ably described, with a comprehensive report of the proceedings, the impression of the convention, already received through other means, became more vivid, more complete and permanent. Not unimportant features of the occasion were the well rendered anthems by the choir and the serving of refreshments by the League of Grace Church. With genuine feeling did those present enter into the voting of thanks to Messrs. Eilert, Naegele and Bunger and to the pastor and League of Grace Church.

— The Augustana Young People's Society of Paterson celebrated its second anniversary December 14 with great success. The chief speaker was A. W. Anderson, of Upsala College. The society has been very successful ever since its organization. It is preparing to join the State Luther League, and is endeavoring to bring other young people's societies of the Augustana Synod into the League.

CONNECTICUT

— On December 8 the Luther League of Trinity German Lutheran Church of New Haven elected the following officers for the year 1903: Pres., Wm. Kutscher; vice-pres., Carl Wilhelm; rec. sec., Fred. Fricke; fin. sec., Miss Carrie Doebele; stat. sec., Harry Strecker; treas., Miss Emma Burkhardt; librarian, Carl Eritzo. The reports for the year just closed show the society to be in a very good condition, both as to membership and financially. To the retiring president, Fred. Dietter, much credit is due for the work done in the past year. He has shown himself a hard worker and it is generally regretted that he decided to retire from the presidency.

— It is expected that a Luther League will be organized in the First English Lutheran Church, of New Haven, soon. Another step in the right direction. This church is only six months old and has 77 members, with more to be added. With good Luther League training for the young people at the beginning, much will be accomplished for the Church in the future. The prospects are bright for a flourishing society.

RHODE ISLAND

— The Young People's Society of the Swedish congregation at Centerville has donated $200 toward the liquidating of the debt resting upon the church.

PENNSYLVANIA

Philadelphia Central

— The Luther League of Epiphany, at its

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business and social meeting, November 25, presented the pastor, Rev. C. P. Weiskotten, with $10 in gold as a token of love and appreciation. The League maintains a devotional meeting on Sunday evenings an hour before the regular church worship.

Reading Central

— The Luther League of the Orphans' Home at Topton made its annual Thanksgiving offering for foreign missions. The children were much interested in the offering and as the time approached reminded the superintendent of it.

Juniata Central

— St. Paul's Lutheran Church, Carlisle, Rev. H. B. Stock, pastor, has a C. E. Society of 140 members, including juniors. The officers are: Pres., Samuel Gloss; vice-pres., Herbert Powley; rec. sec., Miss Maud Drawbaugh; cor. sec., J. Wm. Stock; treas., Miss Rena Gardner; librarian, Miss Mary Foose; organist, Miss Rose Van Camp; asst. organist, Miss Mary Briner; supt., jr., Miss Sallie Hemminger; asst. supts., Miss Cleo Drawbaugh, Miss Ida Klucker.

— On November 27 last the Young People's Union, consisting of Endeavorers and Leaguers, held their annual meeting in the First Church, Carlisle, Rev. Geo. M. Diffenderfer, pastor. After an enjoyable song service, an address on "The Christian for the Times" was delivered by Rev. Henry Harms, of Harrisburg. He chose as texts, "Be strong and show thyself a man," and "Wanted: Christians that mean it." His address was eloquent, forcible and was well received. Older and younger alike were inspired to nobler living and to more devoted lives.

Williamsport Central

— The following officers were elected to serve the ensuing year in the Young People's League of St. Paul's Church, Williamsport: Pres., Fred. W. Reber; vice-pres., Roscoe W. Long; rec. sec., Miss Lela Hill; cor. sec., Miss Alice Hess; treas., Miss Carrie Mowry. This society has a membership of about 50.

Kittanning Central

— A Luther League of 20 members has been organized in the Lutheran Church at Shannondale, Rev. J. L. Fischer, pastor. The officers are: Pres., Isaac A. Lucas; vice-pres., Harry Dinger; sec., Miss Nettie Swab; organist, Miss Orpha Hime.

Clinton Centre and Union Central

— A Luther League of 90 members is one of the working forces of the Lutheran Church at Mifflinburg, presided over by Rev. C. Luther McConnell. Devotional meetings are held Sunday evenings one hour before the regular church service. The Luther League Topics are used and the Hymnal has recently been adopted. A junior choir, recently organized under the leadership of Mrs. P. B. Gutelius, is rendering efficient service at the devotional meetings. The officers of the League are: Pres., Mr. S. F. Boyer; vice-pres., Mr. H. H. Leitzell; sec., Miss Cora Condon; treas., Mr. Chester Albright.

Northwestern Central

— An interesting course of lectures has been arranged for the Leaguers of this district. The speakers and subjects are as follows: Rev. I. O. Baker, Erie, "The Christian Patriot;" Rev. Frank C. Oberly, Greenville, "The Conduct of the Lord's Freeman;" Rev. Oscar Nelson, Titusville, "Steps in Human Progress; the Historical Development of Man;" Rev. A. B. Markley, Warren, "Sociology; Who is My Neighbor and What Do I Owe Him?" Each of these lectures is to be delivered at each of the following places: Warren, Titusville, Erie, Greenville, Chandler's Valley. The course began in December and will be concluded in March.

— A Luther League of 37 members was organized November 23 last in the Lutheran Church at Evans City. The officers are Pres., Mr. George Bishop; vice-pres., Mr. Charles Lambert; sec., Miss Tina S. Mickley; asst. sec., Miss Tillie Kauffmann; treas., Mr. Martin Basnecker.

OHIO

— The Luther League of C. E. of the Lutheran Church at Troy, Rev. C. A. Hackenberg, pastor, was recently changed to Luther League, and the League topic was first used on Luther Day evening. On this evening we had the largest attendance during the year. It begins with about 30 members. Substantial accessions have been made to the church during the past year.

— The Luther League of the Fifth Lutheran Church, Springfield, Rev. Harvey S. Lawrence, pastor, has just enjoyed a series of entertainments, in each of which there were combined instrumental and vocal music, with a lecture. The first lecture was given by the Rev. J. C. Schindel, of Newark, on "Wittenberg's Castle Church Door." Rev. N. H. Royer, of Brookville, lectured on "Impressions;" Rev. Elmer Gray Howard, of the First Church, Richmond, Ind., on "Making the Best of It," and Rev. S. G. Dornblaser, of Columbus, Ohio, had for his subject "On the Heights." These entertainments were pleasant and very profitable. The lectures were of a high order.

— Calvary Sunday school, Chillicothe, Rev. George H. Schnur, pastor, gave Luther League pins to six scholars who had been present every Sunday in the year. The Luther League elected as officers for the year 1903: Pres., Edw. J. Herrnstein; sec., Miss Ella Schmieder; treas., Miss Tillie Bartels. The League has sent in a club of 15 subscribers to the REVIEW.

MARYLAND

— A Junior League was organized in November last in the Lutheran Church in Baltimore, of which Rev. G. F. Mong is pastor.

ILLINOIS

— The annual meeting of the South Side, Chicago, Union of Young People's Societies of Swedish churches was held recently in the church of the Bethel congregation. The attendance was large and the programme long, varied and interesting. Officers were elected for the year as follows: Pres., Rev. G. Lundahl; vice-pres., Rev. Gottfred Nelson; sec., Mr. Alb. Rehnström; treas., Mr. Axel Olson. The Union meets four times a year.

— In Zion's Lutheran Church, Mt. Carmel,

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Rev. J. H. Walterick, pastor, there are Senior and Junior C. E. Societies, each of 26 members. Both societies are active in the development of Christian character and talent.

— The *Young People's Weekly* of the David C. Cook Publishing Company is giving a space to the Luther League Topic. Rev. W. S. Hinman, D.D., of Chicago, is writing the notes.

— In the First English Lutheran Church, Freeport, of which Rev. W. Gardner Thrall, formerly of Guilderland Center, N. Y., recently became pastor, there are a great many earnest and efficient workers among the young people, who are organized as a Christian Endeavor Society.

IOWA

— The Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, pastor, December 1 elected the following officers: Pres., Mr. Roscoe Allen; sec., Mr. Otto Hammann; treas., Mr. Roy Hartman.

— The C. E. Society of the Lutheran Church at Nevada, Rev. J. E. Hummon, pastor, was reorganized recently as a Luther League and has adopted the League Topics for use in the devotional meetings. The president of the new organization is Prof. F. E. Hansen.

— The Young People's Society of the Swedish Lutheran Church at Mediapolis has recently placed a Meneely bell in the church steeple. The cost was $250 and is fully paid.

NEBRASKA

— The young people of the Lutheran Church at Stromburg contributed $430 to put a bell and electric lights in the church.

SOUTH DAKOTA

— The Luther League of Trinity Lutheran Church, Vermillion, is flourishing. Interesting and profitable meetings are held every Sunday evening. The League has a large number of loyal and active members, who are Lutheran students attending the State University here. We think there is nothing like the Luther League Topics. A Junior League was recently organized with over 20 boys and girls. Both Leagues are doing fine work and I am proud of them. God speed the Luther League movement and bless the young people of our Lutheran fold. C. K. SOLBERG.

— A Luther League of 24 members has been organized in Trinity Lutheran Church, Yankton, Rev. C. K. Solberg's charge.

MINNESOTA

Twin City Central

— The ninth semi-annual convention of the Twin City Central Luther League was held in St. Petri's German Lutheran Church, corner of Eighteenth and Dupont avenue, Minneapolis, on November 10, and was called to order by the president, Mr. Nels Jensen. After the opening service an address of welcome was delivered by Rev. H. C. W. Hartig, pastor of the church, and was responded to by the president. Almost a full delegation from every League was present. Rev. D. E. Fetherolf of St. Mark's Church in North St. Paul read a carefully prepared paper on "Proving Our Faith by Our Works," followed by a brief discussion. At the afternoon session the delegates to the State and National conventions gave very interesting reports, as did also the Extension and Visitation committees. Rev. A. J. D. Haupt, chairman of the Local Committee on Arrangement for the National Convention held in the Twin Cities last July, then submitted a very gratifying report of the

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work accomplished by that committee, and stated that there was a balance of $165, after paving all bills. The president, Mr. Nels Jensen of St. Peter's Danish Lutheran Church of Minneapolis, although a resident of St. Paul, gave a very full report of the year's work, recommending and suggesting many things that would be of great help during the year to come. The report was referred to a committee, consisting of Rev. N. J. Lohre, Rev. Warstler and Mr. John Peterson. Under the head of extension work it was decided to hold a rally in each of the Twin Cities early next year, and also there was planned a Luther League reception for the Twin City Central Luther League and all Lutheran Young People's Societies for New Year's afternoon, to be held on St. Anthony Hill in St. Paul. The Luther League of St. Petri's German Lutheran Church, where the convention was held, made application for membership, as did also the Luther League of the East Emanuel Norwegian Lutheran Church of St. Paul, and both were heartily welcomed. St. Petri's is the first German League to enter the Twin City Central, which now numbers 11 Leagues—6 English, 3 Norwegian, 1 German and 1 Danish. The officers elected were as follows: Pres., Mr. Nels Jensen, St. Paul; rec. sec., Mr. Robert Jacquinet, Minneapolis; cor. sec., Mr. M. S. Kindseth, Minneapolis, and treas., Mr. Arthur Smith, St. Paul. Mr. Jensen wished to retire from the office of president, and it was only at the earnest and unanimous request of the convention that he consented to a re-election. It is but just to him to say that the growth in numbers and power of the Twin City League during the year has been, in great measure, due to the exercise of his tact and wisdom and his untiring devotion to duty. After the business session a very inspiring paper on "True Zeal of a Leaguer," was read by Miss Selma Lindeberg of St. Paul, and another on "How to Improve Our Devotional Meeting" by Prof. J. E. Rostad of Minneapois. These were followed by general discussion, which was very helpful, as these subjects present themselves so often in the work in the individual Leagues. The principal feature of the rally, or evening session, was a very able address by Dr. M. Wahlstrom, president of the Gustavus Adolphus College at St. Peter, Minn., the subject being, "Why Are We Lutherans?" He laid much stress upon not being ashamed of the land of our birth, and the duty we owe to this, our country, and the decisive manner in which he delivered it was certainly refreshing. The Leaguers were deeply impressed. The Luther League rally hymn was sung, and Rev. J. C. Pederson of St. Peder's Danish Church, Minneapolis, pronounced the benediction. An informal reception was given the delegates after the session.

CANADA

— A Luther League is being formed in the churches in and around Morrisburg, Ontario, of which Rev. John C. F. Rupp and Rev. John Shunk are pastors. A New York friend has contributed some League literature to the success of the movement.

— After 13 years of continuous faithful service in our Guntur mission field, Dr. L. L. Uhl has reached America on a well earned furlough.

— The address of Judge P. S. Grosscup, of Chicago, a prominent Lutheran layman, on the control of "trusts," delivered before the students of the University of Nebraska, has received very favorable comment in the public prints throughout the country.

Luther League Supplies

Luther League Topics.

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Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4 Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss, 3. Gustavus Adolphus, Fetcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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LUTHER LEAGUE REVIEW,
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Church Items

(*Continued from page* 26.)

vember 9. Rev. J. F. Sponseller is pastor. The congregation was organized in November with 40 charter members and the best church building in the town.

— The contract for erecting a new building for Luther Academy, Wahoo, Neb., has been let to C. J. Olson for $18,000. The building is to be finished by August 15, 1903. Work was begun on December 1 last.

— The new St. Mark Church, Roanoke, Va., Rev. L. G. M. Miller, D.D., pastor, was dedicated November 30. The sermon was preached by Rev. F. A. Kahler, of Buffalo, N. Y., and Rev. J. J. Scherer, D.D., vice-president of the Southwest Virginia Synod, was also present and assisted in the services. The church was recently acquired from Greene Memorial Methodist congregation and has been renovated and repaired. The congregation went into its new church entirely free from debt.

— Friends of Pennsylvania College, at Gettysburg, have assured the president that they will provide the means for a new dormitory for the lady students by the opening of the next session. It will have a campus of its own, a spacious dining hall and a splendidly equipped music room.

— The new building of the Orphans' Home at Andover, Ill., of the Illinois Conference, was dedicated with appropriate ceremonies December 12. The dedicatory address was by the president of the Illinois Conference, the Rev. Dr. C. A. Evald.

— The new Lutheran Hospital at La Crosse, Wis., was opened in November.

— The late Rev. Aaron Finfrock in his will gives the sum of $1,500 to the Parent Education Society of the General Synod, in consideration of the financial aid received from said society during his course of study at Pennsylvania College and Theological Seminary at Gettysburg.

— By the will of Jemima Shank, widow of Noah Shank, of Brookville, Ohio, $500 is bequeathed to the Bethel Church of Brookville, to be invested by the council and the net income to be used. The sum of $4,500 is bequeathed to the endowment fund for the chair of historical theology in the Theological Seminary of Wittenberg College, Springfield, Ohio.

— The late Mrs. Amelia Oesterlin, of Findlay, Ohio, left a will in which she bequeathed $75,000 for a Lutheran orphans' home, to be located in Springfield, Ohio, and $1,000 for the benefit of Wittenberg College.

Good Works—A Christian's Passport Before Men

It is related of a great artist that he was once wandering in the mountains of Switzerland when some officials met him and demanded his passport. "I do not have it with me," he replied, "but I am Doré." "Prove it, if you are," replied the officers, knowing who Doré was, but not believing it was he. Taking a piece of paper, he hastily sketched a group of peasants who were standing near, and did it with such grace and skill that the officials exclaimed, "Enough; you are Doré."

The world cares little for a mere profession. We say we are Christians, and the challenge is, "Prove it." If we are of Christ we must be able to do the works of Christ, to live the life of Christ, to show the spirit of Christ. The artist's skillful drawing proved his identity. We must prove that we are the followers of our Master by the love, the beauty, the holiness of our life.—*Selected.*

GREATER THAN CÆSAR. By Emma Bates Harvey. Pp. 196; $1. James H. Earle & Co., Boston.

This is a story of the Christ, introducing several of the characters whose lives touched His life according to our authentic Gospels. It is a faithful tale, spiritually devout, simply and prettily narrated. There is only an occasional departure from incidents included in the Bible record for the telling of legendary incidents. The atmosphere and language are somewhat too modern and American.

Golden Gate Tours

California and the Pacific Coast resorts have become so popular in recent years with the better class of winter rest and pleasure seekers that the Pennsylvania Railroad Company has decided to run two Golden Gate tours this winter, one to include the famous Mardi Gras spectacle at New Orleans.

The first tour will leave New York, Philadelphia, Baltimore, Washington and other points on Thursday, January 29, and will travel via Chicago, Kansas City and El Paso to Los Angeles and San Diego, arriving at the latter point February 2. An entire month may be devoted to visiting California resorts, the Golden Gate Special leaving San Francisco on the return trip Tuesday, March 3, and returning via Salt Lake City, Glenwood Springs, Colorado Springs and Denver. The rate for this tour will be $300, covering all expenses of railroad transportation, including side trips in California, as well as berth and meals on the Golden Gate Special going and returning. No hotel expenses in California are included. Tickets are good for return trip for nine months, excepting that passengers who do not return on the Special must provide their own Pullman accommodations and meals eastbound.

Tour No. 2 will leave Thursday, February 19, by the Golden Gate Special. Cincinnati, Montgomery and Mobile will be visited *en route* to New Orleans, where the party will stay during the Mardi Gras festivities. The train will be side-tracked for occupancy during the three days spent in New Orleans. Stops will also be made at Beaumont, Texas; Houston, Texas; San Antonio and El Paso. The train will arrive at San Diego February 28. So far as special train arrangements are concerned, this tour will be completed at San Diego. Passengers may dispose of their time in California as they see fit. Should a sufficient number desire to take a suggested trip through California, the services of a Tourist Agent and Chaperon will be placed at their disposal.

The rate for this tour will be $275, covering all railroad transportation for the entire trip, including side trips in California, seat at the Mardi Gras Festival, and Pullman berth and all meals on the Golden Gate Special from New York until arrival at San Diego.

Private compartments, *i.e.*, drawing rooms or state rooms, may be obtained by the payment of additional charges on both tours. A detailed itinerary is in course of preparation, giving all information concerning these tours. Application should be made to George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

The Junior Work

[Address all Communications to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

Dates 1903

January 1. The Festival of the Circumcision of Jesus the Christ-child, Oper.

6. Festival of the Epiphany, observed throughout the world as the memorial of the Arrival and Adoration of the Magi at Bethlehem. In some places it is supposed that the Baptism of Jesus fell on the same day 30 years later, but this is not revealed to us.

11. The first Sunday after Epiphany—Topic for the day, "Home Missions: Men."

14. 1521—The burning of the "Bulla" from the pope that attempted to excommunicate believing Luther.

18. Second Sunday after Epiphany Day—Topic, "Inner Missions."

25. Third Sunday after Epiphany Day—The conversion of St. Paul is remembered January 25. Topic, "Johann Heinrich Wichern."

29. 1499—Birthday of Katharine Von Bora, wife of Luther.

30. Declaration of the Peace of Westphalia in 1648, thus closing 30 terrific years of war.

For the Junior Drills for January, see the December number Topics—"The Four-fold Gospel" and "The Story of the Map."

Have you seen the pretty new calendars for 1903, issued by the Luther League of America? They are just the thing for all who want to know what the work of the Church has been in the days gone by and are full of suggestion as to what should be done by us of to-day.

Hints

It is while we are "Juniors" that the best and most rapid memorizing of Scripture and beautiful verses from the hymns can be won. It is a most vital and useful matter.

In arranging for debates for the Junior League care should be taken to select only such subjects as have two fair sides, and are worthy of the attention and investigation of the debaters, and which will draw out the spirit of rivalry in research for information. Of these the causes of education, missions and charity present a wide variety of interesting and useful material.

The Leagues of Juniors illustrate the power of union very finely. Therefore, the larger we can make them the better for every member, provided the members are all active and congenial.

Who is there of the boys in the Junior League, who would, if encouraged and aided a little, become an excellent minister of the Gospel of Christ?

Boys and girls, you are making now what is to be the part of the story of your life that is most influential in results. What habits are you forming? Are they all good ones?

We wish all our Juniors and their Leagues a most Happy and Important New Year!

Are any of your little friends "shut ins?" If so, what can you do for them in their invalid or weak condition?

Many of the greatest advantages require effort in their attainments. No one sees the broad landscape so well as he who mounts to a tower's outlook or climbs to the summit of a hill.

In many directions come the tidings that the Junior Leagues have been busy in the Master's cause; some in gathering new members, others in aiding to supply a bell, an organ, a carpet, books or literature, or whatever may be needed of a similar sort. The Lord bless the workers and their work all over the United States.

An old man was once asked to tell the secret of his long life. His answer was simply, "I never died." It is because of the life that is hid with Christ in God that the soul of every true baptized and confessing follower of Christ cannot die.

A League must live in Christ and for Christ. If we all keep busy in faith and love and good works we cannot destroy the vitality of our League.

There is always missionary work to do at home as well as offerings to bring and prayers for the work abroad. The world all around you is a mission field.

Could your League not place a beautiful art window in the church or schoolhouse?

Are any of the members of the Junior League going to confirmation class this year?

We visited a beautiful parish house erected recently at Lebanon, Pa., by private liberality, largely through the enterprise and self-sacrifice of one young man. It is styled "Trinity Hall," and is connected with the Trinity Lutheran parish of that city. We found it equipped with furnishings of every sort that are adapted to the wants of the young people of that city. There is an assembly room, a reading room and a cuisine for social gatherings on the main floor and in addition a fine gymnasium in the basement.

Sometimes we can use our time best by waiting.—Shopp.

Good intentions are of no value if not productive of good deeds.—Peters.

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